

THE
PIGEONS
FLIGHT.

FROM OUT OF NOES ARKE,
ouer the flood, into the Arke againe.

Gen. chap. 8. vers. 8.

Resembling well,
The fall of Heriticks, Scismaticks, &c. out of
Holie Church, their continuance with-
out, and returne againe.

ce: 5: 1.

Denided accordinglie,

Into three parts or smal Treatises, v^z. one di-
scouering the Arke or Church from whence they
flye, fall, or are let out: The other describeth the
flood ouer which the flight, & is called the Anna-
tomie of all heretical bodies or congregations: or
discouerie of the enchanted Castle or deluge towre
of Babilon. The third discourseth of the end of the
flight, & proueth that to be the Catholike Romain
Church onely: with an exhortation to the same.

Compiled by N. C. for his Countreis sake.

Mentita est iniquitas sibi.

Wickednesse hath sayled to it selfe. Psal. 26. 12.

Insipientia eorū manifesta erit omnibus hominibus

That is, their follie shalbe manifest to al men. 2. Tim. 3

Quis mihi dabit pennas sicut columba & volabo.

Who will giue me wings like a Doue, and I will flye

Psal. 54. 7.

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TO THE RIGHT HONO-
rable and thrise deare Countrie, the
Lands of great Brittain, N. C. wish-
eth and commendeth his
Pigeons flight.

A Although (most worthie, and
inwardly beloued Countrie)
for my obscurity & vnknown
deserts; haue not any one to
be-take me to, as Patrone of my little la-
bours, in so noble, and well diuinely ap-
poynted flyght; that I must of force
commit all vnto thee: yet if I had (as
perhaps I might by inquirie finde) I
would rather haue dedicated this my
journey to some *Noe*, or especiall lieute-
nant vnder God, either Spiritual, or Tē-
porall, then to them, or any priuat man;
aswell because the *Noes* onely (in their
kindes) are, or should be shut vp in the
Arke by God: I haue powre to open the
windowe there, and to shut it againe; to

A 2

let

The Epistle.

let out and in, bynde and loose, and at
occasion, deserts, or neede shall require:
Yet, because to them, either I dare not
presume, or want the meanes, or can
hardly trauell for my other needfull, and
present employments, (intending here-
after to Dedicate to them more fitter
matter on the *Tuch-stone*, and if I may)
I made my choise of thee, because (deare
Cuntrie) I thinke thou art the Pigion, or
the Rauē, whose flight I haue desciphe-
red to thy view. You it concerneth, you
it directeth; and for you, and at you, did
I chiefly aime. For ycu I haue suffered
somthings, and was readie (vnder God
before) and am, to giue you, and for
you my bowels, and heart out of my
breast; with the residue of my reuerent
and noble brethren. Be not therefore
pharaisaically, stande not vpon *Noli me
tangere*; refuse not with the Iewes, the
Apostles works: our like (they far in-
feriour) labours, because they came from
a *Paule*, or meanest Seminarie in dis-
grace. Be not vngratful for my curtesies.
If I had better than these (and my hart
thou shouldest haue them. Read it the

The Epistle.

at least, to quit me of my paines : good-willes, and care I haue of thee : for here thou shalt see thine owne estate, & what neede thou hast to flie, for all the securitie thou perhapst hast in another course. Gods Raine-bowe, and pledge of peace, as yet expecteth thee, it bendeth and shooteth vp-ward for thy returne : It sheweth what varieties of good life (besides thy onely faith) thou oughtest to put on, to make thy flight perfect. It riseth from the earth, pearcing the heavens for thee : Our blessed Ladie earths offering, alwaies bent with continuall shot of prayer, care, and loue for thy returne, (her dowrie) to whom I leaue thee recommended, most noble Countrie.

Thine N. C.



A 3

THE



THE CHAPTERS OF THIS Booke.

Of the first part, touching the Arke,
are these seauen.

- 1 **T**He preface or first Chapter, indu-
cing to the matter.
- 2 That in reason there is but one arke, way,
or Church to saue vs all from drowning.
- 3 That by the Holy Fathers, there is no
saluation, out of the holy Church.
- 4 That by the Old Testament, by figures
also, no where is saluation, out of one Ho-
lie Church.
- 5 That by the New, neither can there be
parables.
- 6 That the same is moreouer euident from
both the pages by plaine testimonie, with-
out either figure or comparison.
- 7 That this is the Catholicke Romaine
Church, and none else.

Of the second part or flight are these.

- 8 **D**irecteth vs from the first part to the
second, leauing as it were with the
Doue the Arke, or Catholike Romaine
Church

The Contence.

Church, to make flight over the flood, that is, over all other sects towrs, or religions whatsoeuer.

- 9 *That in this it is necessarie to make an Annatomie of all other bodies or Churches: that Pigeons flying, may distinguish the Arke or footing place from the flood or drowned bodies.*
- 10 *That the Annatomie of all arks, Churches &c. besides the Romaine Catholike is truely and well made into these foure parts: v.z. First into borrowed opinions from the true arke, Catholike Romaine Church. 2. into pure destructive negatives 3. into old condemned heresies new scanned. And 4. into positive (but absurd) positions or blasphemies.*
- 11 *That they borrow all these from the Catholike Church, and why they be a table.*
- 12 *That the first member of their composition be borrowed opinions: true and sound in the Catholike Church, are in theirs not only borrowed, but abused against the owners wil: are shewes without substance, and the sheepes coate to cower the other three, which make the wolfe.*
- 13 *That after borrowed things be taken a-*

The Contence

- may by the right owner , nothing remaineth for a Pigeon to trust unto: but drowning, naked Wolfes, or carrion in the flood.
- 14 That the second part of their bodie is of pure negations , and which they are , wherein Pigeons can finde no rest or footing.
- 15 That the third part , or member of their composition , consists of old heresies newe broched: and which be they , which can yeeld to Pigeons , neither any resting place.
- 16 That the foure and last element of their composed Arke, Castle, towre or Church, is of absurd positions , and which they be , wheron, neither the flying Dove can rest her foote.
- 17 That from these foure elements (or parts of an hereticall bodie) flow such a mixtion, mingle-mangle, or composition, as no Pigion can finde an assured resting place, howsoeuer the Rauens doe, who can content himselfe with floting drowned carrion.
- 18 That the conclusions deriued from such principles, are innumerable , and all absurdities denying what was affirmed; and
af-

The Contence.

*affirming againe what was denied, &c.
And which be they, some few for a taste:
The Pigion taketh wing to the Catholike
Romaine Church, from whence she flew,
or made flight.*

Of the third part, or end of the flight,
are these seauen Chapters.

- 19 **T**hat the Catholike Romane church
is the onely resting place from the
floud, to all wearie-winged Pigeons.
- 20 That shee onely hath the length, bredth,
height, deepnesse, chambers, orders, go-
uernment, &c. of the Noes arke.
- 21 That she onely containd safe from the
floud all sorts of persons.
- 22 That at the Apostles, disciples, martirs,
&c. were in her preserved,
- 23 That all the Confessors, virgins, men,
women, religious, &c. were in her pre-
served.
- 24 That the Holy Fathers so haue prooued
her to be.
- 25 That it behooueth by these motives, all
men to returne thither with the Pigion,
and hold themselves therein.

FINIS.

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OF
THE ARKE.
or Church.

THE FIRST TREATISE,
from whence the flight or fall:
Deuided into sixe Chapters.

The preface or first Chapter.



THE Most men,
(gentle reader) do
either contemne
with the Rauen,
to enter into the
Arke or Church,
(the onely vessell
of saluation) as
the multitudes of sectaries, who beeing
so aposite amongst themselues, cannot
all be right; or neglect with the same, as
men cast on sleep (by the potent charms
of

- * Mat. 6. 24 of worldly Mammon, * prince of darknesse) in worldly loue and pleasure, hovering (as it were) betweene two, neither hot nor cold, * as Scismaticks: or finallie, make but small account to abide within, as the lapsed Catholikes : yet (to awake this desperat lasinesse) there is but
- * Apoc. 3. 16. one Arke, * one Church, one profession, wherein is saluation only from the flood.
- * Ephe. 4. 4 It was foretold of our Sauour, * That hee should shake the heads of many on the earth (that is) awake them with feare and dread, shaking off the desperat dulnesse, or ashes of too-much earthlineesse and worldly loue, which maketh vs in the way of our Lord, as luke warme neither fish nor flesh, but whome God would vomit out of his mouth: Surelie, if otherwise effected, in this it is wel performed: when to all he gaue a warning,
- * Eph. 5. 23 that Christ, himselfe, * was the Sauour of his owne bodie or Church, as though he had said (as he did indeede)
- * Mat. 12. 30 * either with me in my Church or body mysticall, or against mee, and out of it; For to those onely saluation, and to none else: as there is but one God, * one Ho-
- * Eph. 4. 4

lie Ghost; and but one truth, faith, baptisme, and Church or bodie, whereof I professe my self the Sauour, and of none else, vpon my word, * which cannot faile, Mat. 5. 18. though the heauens, (otherwise incorruptible) should be perished. The which consideration (all things well looked into) in my opinion (as things stand) is a shaking off our desperat dulnesse & so potent, as who seeleth it not (if either life or quicknesse bee remaining at all vnswallowed vp or drowned by sinne) may justly feare that he is more farther from life, then Lazarus was, when he had lyen foure daies in his graue: * whom yet to rayse, not ordinarie meanes, but miraculous (which none of vs can or ought to looke for) a loude and strong crye (that is to say) of Christ himselfe was necessarie. No Mercurie or byting powder to an olde sore, like this important consideration, if any quicknesse remaine to our diseased soules: the which I shall a litle open by all maner of proffes, which are two in general; by reason (that is to say) and authority. Authoritie is of two sorts, humaine and diuine; by both which, I

* Iohn. 11
39.

in-

intende to prooue: and first by humaine;
 then by diuine. Diuine authoritie con-
 cludes the Olde and New Testament at
 the least, by both which, I hope in God
 to prooue it, that the dullest, if they bee
 of those to whom God doth sende his
 Esa. 55. 11. word, may bee awaked: and first by
 proofs out of the Olde Testament, then
 out of the Newe, and so of each in order,

CHAP. II.

THat in reason, there is but one way
 or Church, wherein to please God,
 This is very manifest; if the Scriptures
 had not told vs: wee see by experience
 that no man can serue two contrarie
 Mat. 6. 24. masters, no child two opposite parents;
 nor finallie, no subject, two diuers Prin-
 ces, and please them both all at once:
 striuing for maisterie by force of armes:
 If we shall please the one, wee shall dis-
 please the other, obey the one, and diso-
 bey the other, in fauour with one, is to
 be in disfaueur with the other, &c. hal-
 Reg. 1. 8. 21. ting wil not serue, euery one saying hot
 Apo. 3: 16 or colde, either with me or against me.
 If then your children or seruants should
 daily

daily labour with your neighbours (let be
your enemies) should they deserue meat
and wage, when they come home at
night, saying, yet our hart and good-wil
is yours? It was against our will God-
wot, and we had durst, or might haue
had our owne minde. Secondly, if wars
were proclaymed betwixt our Countrie
and Spaine, or Fraunce, and our cause
good, and nothing knowen to the con-
trarie: could you (tell me) giue the one
your hart, and the other your armes and
bodie, without guilt of treason to her
Majestie? No no, it would not serue: the
maister, father and Prince iustlie reply-
ing, let them haue that heart, that had
the seruice of the bodie: you wrought
their worke, serued in their troupes, let
them paye the wages, auoyde my pre-
sence, and for your high contempt, re-
ceauue due punishment. And shall wee
mislike our seruants, childer or subjects,
for working our neighbours work dailie
in place of our owne, and will thinke
that God should be content, we dailie so
vse him with his sworne enimies? O
heauen and earth, stand amazed at this* * Esa. 1. 2.
shall

shall any thing serue God? O our good heart (saye they.) It is a diuelish sleight (say I) there can be no good hart, where such outward rebellion is. It is a weake, deceitful, cowardly hart, ouercome with feare and sinne, & so vnworthy of kingdoms, and fit for to receaue a portion,

* Apo. 21. 8 (as Saint Iohn tels vs all *) in the lake that burneth with fyre and brimstone, which is the second death. Therefore we

* Reg. 3. 26 cannot, nor may not deuide * the quick childe, and serue two religions, the one with the hart, the other with our corporal presence. In heart and hand, tooth and

* Mar. 12. 3 nayle, with all our heart, * with all our soule, strength & minde; goe we ought one way, and beleue in hart to Iustice,

* Ro. 10. 10 * and professe in our mouth to saluation: halting will not serue, for who is ashamed so to do before men, * shal finde

* Luc. 9. 20 (when he had small need) one ashamed of him before God and his Angels; who will then shake thy head from dulnesse, to conceiue, that from our owne experience, and ordinarie examples and similitudes (things visible) we might haue conceiued of things inuisible, as Saint
Paule

Paule *gaue instruction. And howe- *Ro. 2.10
 now, where is saluation out of one holie
 Church, more then wages, fauour, or re-
 ward, from our abused masters, parents,
 and Soueraignes, so highlie offended?
 And that to deuide the child*, or whole *Reg. 3.
 man betweene two, is both impossible 26.
 to content, and euery way odious, and
 hatefull to all sides. And thus much for
 the proofes at this time from reason: I
 passe to declare the same from authori-
 tie; and first from the authoritie of men,
 then of God, that our discourse may
 grow from the lesser to the more order-
 lie, as S. Maicke *describes the course of *Mar. 4.28
 nature so to do.

CHAP. III.

THat by the Holie Fathers, there is
 no saluatiō out of one holy church.

This common place is large, * the *Mat. 18.19
 lawes of God and men, content them-
 selues in all suits, with the euidence of
 two or three lawfull witnesses: these then
 may content my audience, whom I co-
 uet briefly and plainly to instruct. The
 witnesses ought to be lawfull, and law-
 fulnesse

B

fulnesse

fulnes requires. First, that they be of just nūber, that is, two or three; secondly, that they be of good knowledge in the case; thirdly, that they be of honest name, and conuersation, and that they be indifferent, and of neither part. My witnesses in this, shall be of number two or three, or more: For wisdome and knowledge in the case, doctors and Fathers of the church; For honestie, Saints of honorable and happie memorie ouer christendome: and finallie, so indifferent, as without all suspicion of partialities, as men dead long before our question began.

First then to ascend the Lateran Counsell generall, vnder Pope *Innocent* the third 3. *Can. I.* auereth this for mee expressly, saying: One is the Father of the Catholike Church, without which, none can be saued. As though they should say with Saint Paule to the Ephesians. 4. 4. One faith; and then had added that of the same Saint Paul, Hebrewes. 11. 6. v. without which, it is vnpossible to please God, much lesse, say I, be saued: yea, is already (as Saint Iohn * faith) judged: our Sauour promising the sentence, which

* Ioh. 3. 18

which one day shal be put in execution:
 Saying in Saint Marke, * who beleeeue * *Mar. 16.*
 not shall be damned. Therefore we may
 binde it vp with Saint Athanasius knot,
 in his Creede, saying: that vnlesse you
 beleeeue wholie the Catholicke faith,
 (which is no where, but in the Catho-
 licke Church) you shall perrish euer-
 lastingly.

Secondly, Saint Gregorie, *Lib. 14.*
moral. cap. 14. a thousand yeares agoe
 and more, attests the same, saying: The
 Holie Catholike Church (saith he) doth
 teach no saluation to be out of her, but
 in her: affirming, all without her, to bee
 damned. Then it is so saye I, by these
 witnesses: If wee beleeeue the holy Ca-
 tholike Church, as all professe by their
 Creede; but doing otherwise, I feare me,
 that sentence of Saint Paule will ouer-
 reach them, saying, of such disobedient
 men, * that they professe to know God, * *Tit. 1. 16*
 and denie him in their works. But Saint
 Augustin in *Psal. 88.* And Saint Ciprian
De unitate Eccle. do tell them, that who
 will not haue that Church to bee their
 Mother, shall not finde God to be their

Father. Thirdly *Fulgentius de fidei ad Pet.*
 a Saint and Bishop in Saint Augustines
 time, affirmeth bouldly without excep-
 tion of persons, and bids vs (that will be
 Christians indeede) hold it most firme-
 ly, and no waies doubt, (not only al Pa-
 gans, but all Iewes, Hereticks) who die
 out of the Catholike Church, go to euer-
 lasting fire, prepared for the diuell and
 his angels: I old it, saith he, most firmly,
 and no waies doubt, & surely he might
 say so well, and yet not beare the person
 of a Iudge, in regard he doth but collect
 the judgmets of God already, in his vn-
 failable Law set downe, decreed and an-
 nacted, Whereto the faithfull and bap-
 tised, * is promised saluation: to others,
 (who either neuer receaued the faith, as
 Pagans, Iewes, &c. or haue lost it as he-
 riticks) assured damnation, saying in the
 same place most firmly (and no wise to
 bee doubted) that all who beleeuue not
 shall be damned, which company of be-
 leeuers, is the Church, all others without
 them, cut off, either for want of recea-
 uing faith, as infidels; or not abyding in
 the same receaued, as all herericks what-
 soe.

* Mar. 16. 16

foeuer. If you replie, what? al men dam-
ned that are out of the Church? euen
good liuers, iust, vp-right, and of rare
good life, &c. Yea, to those vertues, saye
I, other rewardes temporall are giuen:
but saluation to none, but to the vertu-
ous, within the fold of Gods Church. So
Saint Augustin, *Epist.* 1; 2. to the Dona-
tists, (heriticks of *Donatus*, as Lutherans
and Caluenists, be now of Luther and
Caluin:) Whosoeuer (saith he, to them)
is separated from the Catholike church,
that he doth not communicate with the
whole Church, but with some part there
of, how laudable foeuer otherwise hee
liue, for that sinne onely of, being sepa-
rat from the Church, and vnitie with
Christ, he shall haue no life in him, but
the wrath of God shall remaine ouer
him, thus Saint Augustine. Loe, howe
laudable foeuer otherwise he liue, &c. as
if he had said with Saint Paule, * if hee * *Cor 13. 21*
haue al faith, yea, to mooue mountaines,
if hee giue his goods to the poore, and
his bodie to be burnt, if he do all this,
and what else you can deuise: that is as
Saint Augustine comprehends; howe

lawdable otherwise a man liue : yet for that sinne onely (of being separat , for want of charitie, or vnitie to the bodie of life (the Church) he shall be nothing, a tinckling Simball, or emptie sound, shall haue no life, * *Quia, qui non diligit manet in morte*, but the wrath of God shall remaine ouer him , and that most assuredlie: And without all doubt, as S. Athanasius, and Saint Fulgentius , as before witnessed. Then by humaine testimonie of the auncient Fathers , it remaineth cleere, that no where saluation out of holie Church , more then saluation out of Noes arke from the flood : and so I passe higher , to shew the same out of diuine authoritie. And first out of the Old Testament, or first page, then out of the second, and third line, out of both together, by figures, that is to say, by comparisons, and by plaine testimonies, as followeth in order.

CHAP. IIIL.

THAT by the Old Testament no saluation out of one Holie Church, by figures.

This

This chapter, for more plaines (is well deuided into three joynts or parts; the first is a ground to the proofes, that are to be drawen from this common place, the other two, are two diuers heads, or common springs of proofes in the premisses.

The ground is thus as followeth, to deduce my proofes with greater euidence, you must laye this for a groundworke: *vz.* That the Olde Law (excepting the rules iudiciall, and precepts of the lawe of Nature, recollected) was a shaddow, figure, picture, or prophesie of the New to come in Christ. So witnesseth Saint Paule, * Where repeating * Cor. 10 many things for example sake, out of the 6. and 12. Old Testament, addeth thus, saying: & al these things (saith he) hapned to them in figure, and are written for our correction, vpon whom the ends of the world are arriued vnto. Againe, Saint Paule to the Hebrewes * declares, he meant a ge- * Heb, 10. 1 nerall iuduction, saying, without limitation: The Law had a shaddow of things to come, & not the true Image of things indeede. Hence he gathered in particular,

lar afterward the Sacrifices of the Olde Testament, to haue bene but figures of an other liuelie, and auailable to come in Christ, which was the only trueth answerable to the shaddowes, saying, neither were they pleasing thee: and then speaking in the person of Christ (the true sacrifice to come, answerable, as I said to those of the old Testament) I said behold, I come; he tooke away the first, that hee might constitute the second. Thus Saint Paule; Loe the shaddowe passeth into the trueth shaddowed, the picture into the truth pictured; the olde sacrifice, into Christ, the true and onely of the New Testament. The first taken awaie, that the second might enter in their place. Then this poynt is proued, *vz.* that the Old law was a shaddow or figure of the truths to come in the New, and not the trueth it selfe: and therefore the truths entring, the shaddow gaue place, the picture ceased, the second beginning, the first antiquited, and the New Testament permulgated; the lawe of Moses became in these abrogate, and fulfilled.

Now

Now vpon this ground, reason may lead vs (with the help of faith) to gather a proportion, similitude, or a vallogie, betweene the picture, and the thing pictured, and therein not to fayle, seeing the Painter (God himselfe the maker of both Old and New, picture and truth) could not erre, or misse proportion. Now if these be thus, we must by the pictures, figures, &c. in the Old, needs finde out truthes answerable to them in the New, or else (which God forbid) say that eyther Saint Paule deceiued vs, in so comparing the two Testaments, or (if he did not) accuse, first the Painter, in misling proportion, which were blasphemie and infidelitie, against God the workman, or (which is worst of all) holde that the truth is not as yet come; and so with the Iewes, expect another Messias to fulfill all truthes: these may not be said. Then is there a proportion & correspondence betweene the Olde and Newe. as ought to bee betweene a perfite picture, well painted, and the person pictured; and this, so far aboue that, as the truth is before the shadow. Now this ground thus laide,

laide, I begin to build, and auouch, that by manie, both pictures, shaddowes, or figures, of the Olde Testament; as by many and sundrie prophesies, predictions, or graunts of the same; it is manifest no saluation possible to anie out of Gods Church, no more then safety from the flood, out of *Noes* arke. And thus much of the first parte of this Chapter, touching the ground-worke of my future prootes. Thence now to the second part touching the proofes themselves, and first by figures.

By figures then, the premisses are manifest, yea, euen in the lawe of nature.*
 * Gen. 2. 8. Paradise then beset with all fruits and trees of pleasant taste, &c. Is it not a plat-forme shaddowing the Church? be-set with all the merits of Christs Passion, with all heroicall vertues and graces? The Paradise of pleasure, beset with the Tree of life (Christ) and of knowledge of good and euill? &c, which lost by old Adam, is conquered by the new, and shall by him; is opened by this, to all that will enter: out of which, there is nothing, but *male dicta terra*, an accur-
 sed

fed earth (that is) cursed earthly men made of earth, and following the appetite of the same, doe bring forth of their owne accorde, nothing but brambles and bryers, nettles and thistles (that is, wicked vices and sinnes, fit for nothing but to feede a fyre, the fyre of hell a due rewarde or hyre for sinne, as the Apostle auerred, saying, * *Stipendium peccati mors*; * Ro. 6. 23 death, first & second the wage of sinne. Therefore out of Paradise (the Church) nothing but weedes, vices tyed to damnation, as to their proper demerit or hyre: and thus much of the first figure.

Secondly, *Noes* arke is a part of the Old Testament, though before the law * * Gen. 7. 1 then by Saint Paule, * in my ground, * Heb. 10. 2 a picture of truth to come, and that of the Church now: So it was witnessed, in the first of Saint Peter, * Saying, the Baptisme of the Church to bee to vs in forme of *Noes* arke: meaning therein, that we are now saued by water in the church as they were then in the arke. Secondly, S. Ierom *Ep. 57.* to Damasus Pope, confirmeth this poynt, saying: I (saith he to Damasus) following now before the

the Ame joyned to thy Holinesse (that is to saye) to the Chaire of Peter; vpon the Rocke, I knowe the Church to bee builded: who so eateth the Lambe, out of that house, is wicked; who so shall not be within the arke of *Noe*, shall perish in the flood. Thus Saint Ierom, by which it is as euident, that by the arke of *Noe*, hee vnderstood the Chaire of Peter, the See of Rome, the Catholike church, or house of God: as by the house wherein the Lambe was to be eaten, & no where else he meaneth the same. But to make vp a three-folde knot, * Saint Ciprian* before his time conuinceth, saying: If any man, (saith he) could escape out of *Noes* arke, also, who shall be out of the Church, shall escape, that is to say, just none. Then *Noes* arke is a figure of a truth to come, and that of the Catholike Church of the New Testament. Then let reason gather and beat out: thence a proportion, for the Painter missed not, what is it? euen this wee haue to saye, *vz.* that as *Noes* arke saued a few within, the rest without generally perishing in the flood: So the true Church nowe saueth a few within from

* *Eccles.*

4.12.

* *Epl. de
sum. prel.*

from the flood of sinne, hell & damnation ouer-flowing the multitudes without: that flood a picture of this; that death a shadow but to this; that vessell of saluation, a figure of this; all proportions correspondent, with different of as much the one from the other, as ought to be betweene the Picture & the truth. Then frō hence no saluation out of holy church, more thē out of *Noes arke*, saffie from the flood, yea. & that so much the more we ought to get within the church from the floods of false professions, destroying without: Then they ought then to haue runne out of the flood into the arke: By how much more the life of our soule saued in the Church, is before the life of our bodie saued in the arke, and not remaine without it the least momēt; by how much more the deluge of damnation to our soules without the church, is to be auoyded with speede, before, or about the death of our bodie in the flood of waters, out of the arke. And that these two *Noes arke*, & the Catholic Church, are correspondent, and like one the other in this (*vz.* that out of the

no

no saluation.) as the picture ought to be like the thing whose picture it is, and no exception or excuse to the contrarie, vnles that you saye S. Paule, S. Peter, S. Ierom, S. Cyprian &c. erred, who so expounded, or that the proportion sayled in the Painter; God the maker of them both (which were blasphemie, and infidelitie) or which is worse of all, saie the truth is not yet come, and so with the Iewes expect a new Messias. Then from the first to the last, it remaines plaine, from this figure of the Arke, Holie Church to be the only vessel of saluation to our soules now, as *Noes* arke was to the bodies then the figure & the truth, And no saluation out of the same nowe for our soules more then out of the arke then bodily safty from the flood. Thirdlie, the Sinagoge of the Iewes and the Church of the Christians, are one kingdom or people of God, vnder two states, as the childe and the same a man is one person, then from the one we may draw an annalogie or forme of the other. But in the Sinnagogue, none were admitted to the number of Gods people, who
were

were not by a visible marke in their
 flesh incorporated, * saying, a man-
 childe whose fore-skin is not cut off, or * *Gen. 17. 14*
 circumcided, let that soule perish from
 out of the people of God. That state and
 this are one Church or people of God,
 (besides circumcision is a figure of our
 baptisme & penance. So auerreth Saint
 Ambrose* saying, Thou seest (saith hee) * *Lib. 2.*
 all the trackt of the Old law, to be a type *in cap. 3.*
 or a figure of the New: for, circumcisi- *Luc.*
 on signifyeth the clensing from sinne.
 If you aske howe sinnes are clensed in
 the Newe? by what marke? It is easie to
 answere; by Baptisme and penance: for
 of them it is faide (as before in circum-
 cision) vnlesse you be borne againe * of *Ioh. 3. 5*
 water, and the holy ghost, you shall not
 enter the kingdome of heauen, and if
 the grace of baptisme, by actuall sinne
 happen (as vsuallie it doth) to bee lost;
 our necessarie purgation by penance, is
 inculcated in the same maner, saying *, * *Luc. 13. 3*
 vnlesse you doe penance, you shall pe-
 rish altogether: that the truth and the
 figure; Baptisme, and christian penance,
 may fill vp the circumcision, and no sal-
 uati-

uation now out of the Churches, baptisme and penance, more then out of the Sinnagogicall circumcision then : No place, or title otherwise had to be reckned among the people of God, vnlesse you saie as aboute saide : Therefore no where is saluation out of holy Church : Fourthly, the Temple of Ierusalem is a figure of the Church of the New Testament, witnesse first S. Augustine, *
**Ser. 252. de semp,* saying, if we attend (saith he) faithfully, and liue holie and godlie whatsoever is done in the temples made with hands is wholie in vs fulfilled by a spirituall edification: for he beleueed not who said the Temple of God is holie, which you are. Secondly, *Iacobus de valentiam*, vpon the words in Psal. 147. *Magnus Dominus es*: reports all the glories of that Temple, saying: all these things (saith he) were done in figure of Christ, and Holie church; and to discourseth ouer all the circumstances of the Temple, which were now too long to repeate. Then this part is prooued, that the Temple was a figure of the Catholike church, of the New Testament: Now looke to the proportion

portion for the painter missed not. In that Temple onely, and no where else (without licence thence) all prayer, sacrifice, diuine worship, was to bee done, by Gods appoyntment, and no where else to his contentment: all other Churches erected besids, were reuolted Samaritans, * rebellious tribes, Ieroboams camps, 3.Reg.ii. calues, and altars, subject to endlesse miserie, led vnto eternall captiuitie, by the Asirians, as wee reade, and neuer returned to their libertie againe. So then likewise in holie Church, onely God is honoured: and out of it, nothing to saluation, to his contentment, but all other sects, religions, conuenticles, heriticall houses, subject to be led (if they returne not) by the diuels, into eternall captiuitie in hell, for their defection, and running out of Gods Church, his only holy house and temple. As it were by Salmanasser a punishment, so much more, the greater, by how much the truth excelles his picture: & so much as eternall captiuitie in hell by diuels, is greater then the captiuitie in death on earth by Assyriane, or tēporal Princes; as there was the picture of this. Therefore we may hence also conclude,

C

no

no saluatiō to be out of one holy church:

Exo. 12. 23. Many other figures, pictures, or images there be, as the house of Jacob in Ægypt

*Exo. 15. 4

annoynted with the blood of the Lambe, secured from the striking Angel passing by, and killing the first begotten of man and beasts, in euery other house through all Ægypt. The armies of Israel passing from Ægypt by the red Sea* and wilderness to the land of promise, &c. These only go thorough the red Sea, passe the wilderness, arrive at the Holy land of promise, none else, all other out of that companie, and vnsubdued; either drowned in the same, or perishing in the plagues of

*Exod. 5. 4

Ægypt, &c. Finally * strangers are forbid to be amongst them, vlesse they become Israelites: Therefore we may bouldly set downe this for an assured ground out of figures (as I promised) of the Old Testament, that no where is saluation out of one Holy Church. And so I passe to prooue the same by authoritie also of the New, that by both the lawes (as they say) of the Old and New Testaments, Gods word, and diuine authoritie, it may be conuincid, No where is saluation out of the holy Church: and thus much out of the

Old

Olde Testament by it selfe: nowe to the New by it selfe also, as followeth.

CHAP. V.

THat the same is manifest also by the Newe, from comparison out of the New, likewise it is as euident. For as in the Old it was figured, prophesied, & painted out so to be. So in the New it by God, (who cannot speake idle, vainely, or frivolous) is compared to such things, as the comparison should be idle, vaine, and to none effect, vnlesse we hold this negative, *vz.* that no where is saluation out of one holy Church.

First, then the Church of the New Testament is compared to the citie of Ierusalem * by S. Iohn saying: And I Iohn * Apo. 21.3 saw the holie citie of Ierusalem, new descending from heauen, as a spouse adorned for her husband; and I heard a voice from the throne, saying: Behold the tabernacle of God with men, and hee will dwell with them, and they shall bee his people, and hee shall be their God, &c. Whosoeuer ouer cometh (he saith a litle after) shal haue these things, and I wil be to them a God, and they to mee childer: but the feard harted miscreants, &c. their

proportion shall be in the lake burning with fire and brimstone, which is the second death: thus S. Iohn. By which words he plainly prooueth this poynt, *vz.* who are his people and citizens, and who bee not, those *vz.* that ouercome, the rest for hell rejected. And (which more ouer is to my purpose) the whole Church triumphant & militant, is called by the name Ierusalem; conformable to this, S. Augustine vpon these wordes of the Psalme, 131. Ierusalem which is builded as a citie; Brethren (saith he) when Dauid spake these wordes, that perfect citie was not builded. I know not then (saith hee) what perfect citie hee nameth which is now builded, vnto whom in faith, liuely stones do runne: thus S. Augustine. What citie is this? surely the Catholike Church of the New Testament, compared and called Ierusalem, and perfigured by the same. To this effect, *Iacobus de Valentia* in his exposition of the Psalmes. It is plaine (saith he) that there is a threefold Ierusalem, one material, the seconde militant by grace, and the third triumphant by glory. Therefore the Church and Ierusalem, are compared together, and

* Fol. 285

and that by God. The comparison then cannot be idle, vaine, or without purpose. Then I collect this in comparison of the Gospell, * that who so abide within Ierusalem, the walled citie of God, may liue in peace, & vnder Gods protection, &c. and who so flie out, or remaine without, are like to fall into the handes of theeues and robbers, who will spoyle them, and wound them, and cast them by the way side, where they may lie in deadly wounds, till a Samaritan finde them, (a great chaunce being out of the way) and bynde vp their woundes, cast oyle and wine into them, set them on horse, and carrie them backe to a stable of repentance, till they recouer againe. Therefore, if the comparison must hold; who so are within the Church are safe, but who goe out thence to Iericho, that is to any mutable sect, or profession, changing as the Moone, interpreted; Iericho fall straight into the diuels handes, who will spoyle them of al former goodnes, wound them with deadly sinne, and leaue them by the way side (that is) out of the state of saluation, where they may wallow in their blood, and remaine helplessse, till God

* Luc. 19.
30.

(by extraordinary meanes) bring them to repentance againe. Therefore nothing but deadly sinne, robberies, and robbers, &c. out of holy Church.

* Eph. 4.

4.5.

Secondly, the Church is compared to our Sauours body naturall, and is by a comparison thence called his body, (because mysticall) saying: * Christ the Sauour of his owne body. Now it is well knowne, euery man feeds, directs, and preserues his owne bodie, and not other bodies feede, nourish, &c. by the meate eaten from the head of an other body: but from that of the proper body, all other bodies die, wither, & decay for any food, &c. they receaue but frō their own proper naturall head. Then in like maner Christ the Sauour of his owne bodie, the Church, and of none else, if the comparison holde (as it cannot doe otherwise.) Therefore out of Holy Church, no saluation, faith, &c. no parte of redemption from Christ the proper head, onely of his owne bodie: but all without, withered, dead, and starued bodies, cut off from their roote and head, and cannot liue more then a bramble can bring foorth fruit or liue, that is cut off from the tree.

I am

I am the Vine, * (saith he) to confirme * Iohn. 15.
me this position) and you are branches, if 2.5.
you remaine in me, you may bring forth
much fruit, but if any remaine not in me,
it is cut off, withereth, is tyed in bundels,
and is cast into the fire: Therefore out of
holy Church no saluation.

Thirdly, God and Holie Church are
compared to man, and his wife, * in the * Eph. 5.26
Sacrament of mariage, saying: Be subject
one to another, &c. because the man is
head of the woman, as Christ is of the
Church: Againe, they shall be two in one
flesh. This is a great Sacrament, but I say,
saith he, betweene God and holy church.
In the Canticles, 2. 101. God calleth her,
veni sponsa mea, &c. But where the Sacra-
ment is lesse, *vz.* betweene man and wife,
yet is it so great, as a man cannot haue
two wives, nor a wife two husbands du-
ring their life; but the one shall bee a
strumpet, her childer bastards, and disin-
herited by all lawes from the title of in-
heritance. Therefore (vnlesse you say the
comparison is idle & vaine, which were
blasphemie) betweene God and Holie
Church, where the Sacrament or vnion
is greater, much lesse can there be at once

two Churches of his, but one only his
 Doue and Spouse : none capable of his
 marriage bed, but one, all others, as he-
 riticall Harlots subject to disdain, and
 punishment, their childer illegitimate,
 & disinherited for euer of those heauen-
 ly promises, with high disdain (if they
 returne not) euer punishable, & neuer re-
 missable: & hence it is, that *Bigamy*, who
 haue had two wiues, cannot be Priested,
 because they cannot represent Christs
 person (as a Priest doth) who hath but
 relation to one wife, holy Church. There-
 fore by these wee may also conclude, no
 saluation out of holy Church. Many mo
 comparisons there be, as that the king-
 dome of heauen * is like a man that hy-
 red laborers to his vineyard, within who
 laboured, got the penny at night; but
 they without nothing. Secondly, it is cal-
 led a Ship tossed with tempests, * within
 possibilitie of fastie from the Sea; without
 is drowning. Thirdly, the church is com-
 pared to the kingdome of heauen, and so
 tearmed: * None now are in the glory &
 blisse, but who are in heauen: Therefore
 none in grace or state of saluation heere,
 but who are in this earthly kingdome, his
 Church

* Mat. 20. 1

* Luc. 8. 22

* Mat. 13
 22.

Church. It is finalie a sheep-fold, * a field * Io. 10. 10
 of corne, * a house filled with the Holie * Luc. 2. 7.
 ghost: * a barne full of corne, &c. * & with * Act. 2. 2
 out, none of his sheep, but wolues, & de- * Mat. 2. 12
 noured straglers or lost sheepe: No corne,
 no Holie Ghost, &c. but barren weeds,
 empty worlds and damned earth. There-
 fore, not in euery sect saluation, but onely
 in one holy Catholike Church. And thus
 much of the New Testament alone also,
 Now joyntly both out of the Olde and
 New, by proofes more direct, and ex-
 presse without either figure or cōparison.

CHAP. VI.

THat the same is manifest also by
 euident & plaine testimonie, both
 from Olde and New Testament, with-
 out figure or comparison.

There must be (saith our Lord) no hal-
 ting, * if God be God follow him, if Baal, * Reg. 18.
 then follow him. How long will you hale 21.
 saith the Prophet, either with mee, or a-
 gainst me, saith our Lord: * who denyeth Mat. 12. 30
 me before men (saith an other *) I will * Luc. 9. 26
 deny him before my father, and his elec-
 ted Angels, & be ashamed of those then
 which are ashamed of me now. No con-
 uention * betweene light and darknesse, * 1 Cor. 15
 truth

- truth and falshood, God and the diuell.
- * Apo. 3. 16 I would to God you were * either, hotte,
and with me, or colde, and against mee:
but being neither; but lucke-warne, I
will vomit you out of my mouth. In
Deuteronomien, * the disobedient to the
high Priest are to be slaine: Now to bee
excōmunicate, or cast out of the church,
Saint Paule vseth this sword to *Hymenæus*
and *Alexander*, * saying, Whom I haue,
(saith he) giuen ouer to Sathan, that they
may learne not to blasphemē: then to be
cast out, is to bee giuen to Sathan with-
out; yea truely, for the same Apostle else
where * said: who are without, pertaine
not to vs in any thing; then till they re-
pent, retorne, and get in againe, they be-
long to the diuels kingdome without, de-
priued from all goodnesse within; from
Sacrament, seruice, merits of Christs pas-
sion, and communion of the Saints, that
the olde prouerb taketh place, *Os, o-
rare, vale, communio, mensa negatur*: the
Church may not praye with them, con-
uerse, &c. during their obstinacie. O
death of the flesh, and deliuerance vp to
Sathan! how cruell art thou? and verily
performed by excommunication vpon al
heri-

hereticks and scismaticks, &c. out of the Church. S. Cyprian shal declare for me*, saying: God commaunded (saith he) in Deuteronomien, to be slaine, those which were disobedient to the Priest, for their time ruling the Sinagogue, then the disobedient were slaine with the sworde, when carnall circumcision was. But now because it became spirituall to the seruants of God, with a spirituall sword, the disobedient are slaine, whilst they are excommunicate and throwne out of Gods Church, and being without, they cannot liue, seeing Gods house is but one, & saluation to none, but to those of the house. So accordeth also the great Doctor, saying; * the keyes of heauen (saith he) christ so gaue to his Church, that he said, not only, what you loose in earth, is loosed in heauen: but addeth, what you binde in earth, is bounde in heauen: now it is well knowne, that the Church bindeth all the excommunicate, & openeth to none but to the penitents, that seeke to submit their consciences by confession to the keyes, and not to al them neither; for that ot, and to the Church it is saide, Manie are called * but few (through their owne fault.)

* *Epl. 62.*
ad Pomp.
cap. 17.

* *Aug. M.*
I. m adue.
leg. cap.

37.

Mat. 20. 16

fault) are chosen, but rather rejected, and cast out in the eyes of God and Holie Church. If you say that sword, of excommunication, is blunt, & without edge, we feele it not, &c. Heere S. Augustine is more grieuous then to be giuen ouer to wilde beasts, to be absumed by fire, & so much more grieuous, then the sworde of the Olde Law; by how much the life of our soule exringuisherh by this, is more terrible and of greater iosse then the life of our bodies taken away by the material sword, vsed in the Sinagogue. Hence

Mat. 18. 17 the Scriptures crie, * who will not heare the Church, let him bee as an Heathen man, publican, or common offender, re-

Luc. 12. 16. bellious to God: saying, * and who contemne you, contemne me. Hence reuerend antiquitie conceiued that iust and holie feare, against the curses of Holie Church, by the example of Alexander

1 Cor. 5. 5. the Corinthian *, giuen ouer to Sathan, that by so hard and sharp correction, the soule (perhaps repenting) might bee saued, against the day of our Lord. Againe, none shall be crowned, but who stroue

1 Tim. 3. 5. manfullie *, and the fearde-harted that stroue not, nor ouercome, S. Iohn saith:

Apoc.

Apoc. that their portion shall be in the lake that burneth with fyre and brimstone, which is the second death. Therefore by plaine argument from both the pages, it may be set downe for an vnremouenable sentence: No where is saluation out of holy Church, which might bee prooued through all the particulars requisite to intigrait our saluation, as the Holie Ghost, Christs merrites, professi- on of right faith, hope, charitie, duties, Sacraments, &c. all which are in Holie Church, and no where else to be done to Gods contentment, or founde, that only one house is filled with the holy Ghost, all the rest emptie: one vine, in which the branches make fruit (Christs Church) all others cut off withering, &c. Therefore, out of one Holy Church, no saluation, no remission of sinnes, no Holie Ghost, no Iustice nor sanctitie, no martirdome with out, but just punishment, as might be enlarged by orthodoxall proofes. Therefore by all proofes, reason, and authority, both of mans and Gods, both in the Old and New Testament, by figures, compa- risons, and plaine testimonies; no where is saluation out of holy Church.

CHAP.

CHAP. VII.

BUt that is the Romain and Catholike Church, therefore out of her no saluation, as shall be prooued in the next part. For take a Pigeon and Rauē, & let them (as *Noe* did in figure) flye abroad out of the arke or Catholike Romaine Church, and they shall finde no resting place from the waters of the flood (sinne and heresie) till they returne to the arke, or Catholike Romaine Church againe, vnlesse with the Rauē (as some worldly men do) they content themselues to fall, & rest vpon carrion: For a while floating, drowning, and swimming in the waters without, as shall bee prooued. And thus much of the first part or treatise, discovering the arke from whence the flight is made; now to the second part, the flight it selfe, as followeth.



THE



THE SECOND PARTE:

*Discovering the flight it selfe, and the en-
chaunted Castle, towre, or deluge by the
anatomie or view of an heretical bodie, the
drowned Carrion in the same, over which
they flighe.*

Deuided into II. Chapters.

CHAPTER I.

Directeth vs by way of entrance into the seconde
part following, as a Preface to the same.



HAuing discovered the marks
from whence this motion or
flight began; we ought by or-
der to shew the flight it selfe,
and with all to shew that it is ouer drow-
ned carrions in waters, sinne, and dam-
nation, the inchaunted castle, or deluge,
without rest or securitie, vnlesse they re-
turne againe to the arke or Church, from
whence they flew or run out. This must
be

be done by proposing all other sects, religions, supposed arkes, towres, and vessels of saluation, mis-called churches; & see if there in any of them, the Pigeon or Rauē may finde place to rest their foot securely, in or no; whether a good soule, or cormorāt worldling may sleep soundly, & in hope of saluation from the flood of sinne or damnation rayning, & drowning all abroad out of *Noes* arke (the Catholike Romane Church) in the same. Or that all other Churches, protestantical, Caluinisticall, inchaunted Castles, Towres, or deluges, &c. bee but drowned carcasses, by water, sinne, and heresie, &c. drowning all the world, without that one holy Catholike Romain church, the onely arke or vessell of saluation, as was meant, and as wee stande to prooue the which to do the better, it shall be requisite, first to make a view of all other sects or professions in this our flight, and see what is in them, to giue our judgment in the premisses: which is performed in the next chapters; and finding nothing in them but drowned casks, the cause will appeare, that the Church we meant of, can be none else, but the Romaine catholike

tholike, and that shee is yet in request, as after in his place shall be conuincd.

CHAP. II.

That it is necessarie in the viewing of all other sects, to make an annatomie, deuision, resolution, or discovery, that Pigeons may see (flying ouer) which is the flood, and which is the resting place, or arke from whence she tooke her flight.

THe annatomy of all other sects must be in those parts whereof they are compounded. This is manifest by a general principle in sence & reaso, *vz.* euery body, or whole subsistat, compounded of parts, is wel anatomized (if into the same be resolued, deuided, &c) into those parts whereof it was compounded, iuduction through all particulars wil beare me out: So first we finde without exception in all natural bodies. First, in the celestial orbs, planets, stars: secondly, foure elements, fire, ayre, water, and lande; who by true Philosophical deuision, are resolued into a certaine matter & forme, whereof they were compounded: thirdly, in al terrestriall bodies comprehending the multitude of al corporal creatures, compounded of the same element, & distinguished into ma-

D

ny

* Mat. 16
15.

ny kindes or natures, as fish, with their differences, beastes of all sorts, and birds of rare multiplisitie; metcours of the ayre, minerals in the earth, stones, trees, fruits, &c. and man the litle worlde, for his perfection, called euery creature. * All these in their genders and kindes in great multitudes, by the mixtion of the foure elements compounded, are also into the same resolved againe. Fourthly, in artificiall bodies, it is no lesse apparant, & also in politicke corporations, bodies composed by art or lawe of nations, who imitating and persifing nature, obserue the same maner in their constitutions & resolutions: Art composing (as for example) houses, shippes, bridges, with other sorts infinite of builded bodies. The Lawe of nations compounding many corporations; as Empires, kingdoms, cities, with many other Societies or bodies ecclesiasticall, ciuill or politike companies: who likewise are fitly resolved, into the parts of their composition, as in Artificiall bodies the house, into lime, stome, timber, iron, glasse, &c. whereof it was edificed; in ciuill bodies, the common wealth into the Prince, Bishop, Magistrat, subiects

clergy, nobility, gentle, yeomā, artificers, warriors, &c. by which, as by members it was compounded. All bodies without exception are wel annatonized (if they bee deuided) into parts of their compositions wherein they were made one, and receiue their integrity, wholenes, or constitution. Now to apply this general to our particular, I suppose that all men (of what sect soeuer amongst vs, that be called christiāns) do confes Gods church militant on earth to be a common wealth, & as a body politick, consisting on members of men, & holy religion, as matter & forme: therefore it ought to be resolued into the same, who vnited, vndeuided, did compounde the whole ministers of euery sect, say they, & their followers, are this church, they, and their religion cōpound his temple: therefore, I aduise them to builde with good stuffe, & bring decent parts, or elaments, to compound their mangled quintessēcs towre, of profession of their holy, pure, & vnspotted brotherhood, or else not to bee offended with me, if they be ashamed of their mingle-mangle: for I must needes vse my trade, & make an anatomic, view, ordiscouery of their corporatiōs, to disco-

Da

ues.

uer the flood of sinne and here sie, the enchanted towre or castle from the arke or church of God, that Pigeons may knowe where to rest their feete, whilst Rauens sit feeding vpon drowned carcasses with out.

CHAP. III.

That the annatomy is well made into foure parts. vZ. first into borrowed opinions from the arke or Church: secondly, into pure negatives: thirdly, into olde heresies renewed, and fourthly, into absurd positions, or blasphemies.

IN the description of which, I purpose by the sharpe sworde, of Gods two-edged sword, so to deuide betwixt the sell and the flesh; the marrow and the bone* of these their builded congregations, that passing by the skin and outward appearance, you shall see and view discovered the hidden and secret parts in such reasonable multitudes, that you will not hardly bee brought to my opinion: And that none shall be able to accuse me of brags: thus I proceed to performe my promise; auerring, that by my arte, I can finde their body compounded, of these foure parts or elements only, vZ. first of
 * Heb. 4. 14
 bor-

borrowed opinions: secondly, of pure
negatiues: thirdly, of olde heresies raked
vp from hell: and fourthly, of absurd po-
sitions, or open blasphemies, and of none
else; the which being annatomezed, they
are only to be resolued, as the onely parts
of the compositions from whence, as frō
four elements, such an isshew, of mix-
tions, or of absurd conclusions springeth,
that you shall rather see a flood of hell, an
enchanted Babilonian towre, then any
resting place, till you returne (ynlesse a
Rauens morsell will content you) to the
arke againe, the Catholicke Romaine
church, from whence by heresie they die,
depart, as shall be declared, in their seue-
rall Chapters.

CHAP. IIIL.

THat all these following, are borrowed
opinions or customes from the Ca-
tholike Church. They borrow thence,
First, one God omnipotent, &c. 2. Trini-
tie, 3. Creator, 4. Angels, 5. Angels fall.
6. Adams fall. 7. Paradise. 8. Redemption.
9. Meanes of Redemption. 10. Canonical
Scriptures. 11. Fathers. 12. Councells.
13. That faith is necessarie. 14. Preach-

ing of the word. 15. Vertues to bee fol-
 lowed. 16. The Creede to bee beleeued,
 17. The *Pater noster* to be saide. 18. Hope
 and feare. 19. The ten Commandements
 in their Quyaes, 20. Charitie to be both
 to God and man. 21. Works of mercy ex-
 horted vnto. 22. Religion to God. 23.
 Inwarde worshippe by meditation, faith.
 24. Outwarde by prayer, preaching, fa-
 sting a litle. 25. Religion to other things
 in respect of God, as some holy daies,
 some holy places, as Church or Church-
 yeardes, polluted by mans seede, or
 blood-shedde, Holy persons, or a kinde
 of Clergie; Bishoppes, Deanes, Pre-
 bends, &c. 26. Honours to superiours,
 27. Lawes of man, ecclesiasticall, ciuill,
 with some obedience to the same requi-
 red. 28. The foure Cardinall vertues to be
 had, as Prudence, Temporāce, Fortitude
 and Iustice. 29. The eight beatitudes in
 some vse. 30. The seauen gifts of the Holy
 Ghost. 31. The twelue fruites of the same.
 32. That there bee vices apposite to the
 same, as the seauen deadly sinnes, &c. 33.
 To dehort from sinne, idolatrie, supersti-
 tion, infidelitie, heresie, false-seruice, or
 worship, presumption, despaire, swearing,
 per-

perjurie, blasphemy, malediction, perfidy, sacrilege, rebellion to superiors, disobedient, murther, injustice, theft, robbrie, cosinage, vsurie, detraction, enuy, pride, adultery, leachery, slooth, couetousnes, wrath, &c. 34. That Christ was incarnate, 35. Both God and man, with the reste of the Creede almost. 36. That there is a Church. 37. Pastors. 38. Sacraments. 39. Baptisme. 40. The Lords supper in name. 41. Resurrection. 42. Iudgment. 43. A hell. 44. A heauen. 45. Punishment for vice, with such like doctrines.

Now to customes borrowed, First the Tearmes or names for the seasons of the yeare: as Christean-Masse, Candle-masse &c. Octabis Hillarie, &c. Secondly, titles of the Clergie as Bishoppes, Deane, Prebende, &c. 3. Titles of our rights, as Bishoppicks, Dioces, Deaneries, Chaneries, Prebendaries, Parishes, Churches, Benefices, Chapters, Bishopps Court, canon law. 4. our habit, corner cap, tipper gownes, surplices, coopes, &c. 5. Saving the felon by the booke, in honour of our clergie, and hanging the clarke condemned at his elbow. 6. Our prayers turned into English. 7. Bells. 8. Organes, yet some

D 4

where

where in vse. 9. Our tunes in the Psalmes in the Quiers. 10. Faïres at the memories of Saincts, as at *Benerley*, at the Feast of Saincte IOHN of *Benerly* &c. 11. Our Kalender of Sainctes. 12. Some Procession in the Crosse-weeke or daie: 13. Offeringes of Waxe, Halfe-pennies, Cries, Holie-bread-siluer, &c. 14. Paying of the tents. 15. Churching of women, 16. The precepts of our Church, as some Fasting dayes, Holy dayes, Vigils, reccauing at Easter, forbid to marrie in Lent, Ember dayes, Frydaies, &c. yet generally almost in vse. 17. Hospitals. 18. Customes of the Vniuersities, *vz.* the old maner of making Masters of arte, licēciats, doctors, dirige money, morning Masse promised be heard, &c. 19. Externall gouernment by Excommunications, citations, out of our Cannon law. 20. Ceremonies Catholike in the Parliment, Coronation, oath of the Knights of *S. George*, &c. Feasts of *S. George*. 21. The title of *Defendor of the the Faith*. 22. The vse of the Crosse in the Crowne and coyne vncaſt away yet. 23. Washing of Poore-mens feete on Mandaie Thursday. 24. Singing in the Quiers yet. 25. A fashion of holy Orders.

26. A forme of Confession & absolution
in the Elder sort of Communion books.

27. Receauing fasting. 28. Olde rites of
marriage, asking the banes, &c. 29. Some
shew of olde burials, and many customes
for the same, &c. all which to bee bor-
rowed from vs, is more manifest then is
needfull to be prooued. Now wee profes-
sing these, and hauing bene in vse, and
possession of these a thousand yeare ere
you began, being but our childer, de-
scending from vs but the other day, choo-
sing and refusing out of the whole,
what you pleased (as wormes do in a new
cloath) which is called heresie. I argue
thus; borrowed stufte is not the borrow-
ers, but theirs from whence it is borrow-
ed. Then can you not by these, offer any
rest to the flying Pigeon, sure and per-
manent; though perhaps the Rauē (con-
tent with carrion) might repose himself a
while: But not long for the party whence
these were borrowed, vsurped rather then
lent, calling in his owne, leaueth both the
Pigeon, and the Rauē without a foote-
stoole in the waters: therefore, no resting
heere till they returne to the arke or Ro-
maine Church againe, the first and true
owners

owner of these their vsurped and borrowed opinions, doctrines and customes, especially, if they prooue no better then to be a shewe of godlinesse, without the substance and trueth thereof indeede, a sheepes coate, vsurped against the owners will, couering an inwarde Wolfe indeede. But so they doe, as in the next Chapters.

CHAP. V.

THAT as these afore said (true & sound in the Catholike faith and Church) are notwithstanding in their mouthes, not onely borrowed or taken, as is saide: But moreouer, against the owners will abused, and made a slight shewe * or colour of godlinesse, without the truth and substance of the same: a baite, & sheepes coate * to hide the lurking poyson, or hidden wolfe, withall, to paynt out worldly, a faire outside to colour, the other poysoned infections withall, of meere negatiues, olde heresies, and blasphemious positions, and so can be no resting place, except to Rauens, that content themselves with carrion, worldly wealth, and lusts, floating in this drowning flood, the

* Tim. 3. 5

* Mat. 3. 17

enchanted castle.

At the first sight, some perhaps will
thinke this incredible, that any should be
so forgetfull or deceitfull; yet if wee con-
sider the holy Scriptures, * we shal finde
that such are foretolde to come, shameles
mockers, iudglers, painted outsides, cun-
nicatchers, & sops geats, leapers of min-
gled complexions or doctrine: Apes imi-
tating men *: Our Church? bruit beasts
blaspheming what they know not, and
corrupting such as they seeme to knowe:
running like the Crab backward, til they
be pure drosse*. Who as S. Paule saith*
haue a showe, colour, maske or glittering
of godlinesse, and denie the vertue, sub-
stance, or veritie thereof, holding* a truth
in impietie, or injustice: ministers of in-
justice, inuested vnder a visard of pietie
or godlines, inuegled by the holy spirits,
(forsooth true Sathans)* transformed to
angels of light, yet heritickes, choosers,
(that is to saye) and refusers, after their
owne priuate fancie; destroyers, no buil-
ders, but as *Egiptian* vernim corrodors,
& deuourers of planted precedent good-
nes: Woolues, finalie in sheeps cloathing:
old heresies, coloured ouer with the chur-
ches

* Mat. 24

* Pet. 2. 12
Iud. 10.

* Tim. 2. 17
* 2. Tim. 3:
8.

* Gal. 2. 14
Cor. 11. 14

ches doctrine & customes in some things
 reserued vncast off. But such bee these
 that make profession in the premisses, out
 of the arke, holy Catholike Church. For
 first as thence, they had their bodies, liues,
 heritages, educations, &c. so had they
 knowledge of the aforesaid: and second-
 ly, moreouer against their parents will
 (holy Church) they made reuolte, as Lu-
 ther and Caluin, once Catholike Romain
 Priests, and vsurped of their doctrines, &
 customes (though which discord one fro
 an other) against the owners will and
 minde, who by Catholike education, and
 other manifolde meanes endeouored to
 preserue them still within the arke, but
 could not, they running out of vs: * be-
 cause they were not of vs; and once run
 out, they launched into the flood, that e-
 uen truths in their mouthes, became but
 shewes, colours without substance, drown-
 ed carcasses, and no perfite verities, di-
 uinations, gessings, fixions * humane
 fancies or lyes, not like the lawe* of God:
 sheepes cloathing, pastorall habit, deny-
 ed in veritie, as hereafter; couering nega-
 tiues, olde heresies, and blasphemies, af-
 fectations, which make the Woolfe vncast

1 Ioh. 2. 19

12. 18. 85

1 Ier. 14. 14.

sed, as in the next chapters.

CHAP. VI.

THat after the borrowed good things by the owner be taken away, the sheepes coate drawen ouer their eares, nothing remaining to repose a flying Pigeon, but the other three parts before mentioned, which is the Woolfe, *vz.* negatiues, olde heresies, and blasphemous positions, which can yeeld no rest for Pigeons, but to Rauens, contented with carrion in the flood.

This is manifest in the Annatomic, chapter 3. where I auer all their bodie to belong by resolution to one of these foure parts: and if it be not so, let exceptions be giuen to the contrarie: none can except, then may you see the Woolfe. For these three particular parts, are so openly erroneous, distractiue, and absured, that the parties informed therewith, can bee no more defended, from being rauening. Woolfes vnder the Sheepes coate of borrowed opinions cast off, which is, the enchanted castle discovered, a most persifite, generall, and drowning flood of sin, heresie and vngodlines, rayning al where

is without the arke, the Catholik church, which onely is carried in the midst of these waters, wherein lie nothing but carrions (that is) worldlings, heriticks, sect-maticks, bad-liuers, drowned in the flood of heresie or sinne, &c. as yet no Pigeon can finde a resting place: though Ravens, that is, worldlings, finde some carrion, that is, worldlie Mammon, lust, and vanities, wherewith they content themselves a while, in the waters among the other dead carcasses, as shall be prooued in the chapters following.

CHAP. VII.

THat the second member is of pure negatiues, whereon no resting place can be had from the flood. So I affirme, in general, chapter 3. and now in particular am to make good, as this Table following will easilie conuince. For first they conspire in this negatiue or destructive dilapidations of the Church of God. And to omit the Athistes, swarming among the sectaries; out of the Romaine Church, who denie, ruinate, or cast down the principall pillars or foundations of our arch or Church: saying, no God, no

hear

no Heauen, no Hell, no immortallitie,
 no spirits, no resurrection, no judgment,
 no life euerlasting, no rewards for vertue,
 nor punishment for vice: omitting these
 as the drosse or ripenesse of heresie, build-
 ing vpon a no or nothing. My purpose
 is to shew the negative building of heri-
 ticks, saying: First, no Tradition or words
 vnwritten: Secondly, no authoritie to
 Fathers, Councils: 3. no interpreter of
 Scripture: 4. no iudge of controuersies:
 5. the *Pater noster* and *Aue* no prayers,
 6. no obseruing of the Ten Commaun-
 dements possible or needfull. 7. no good
 workes necessarie. 8. no Angels guardiens
 9. no free-will 10. nothing but faith onely.
 11. no feare of God. 12. no Images. 13. no
 honour to Saints. 16. no reuerence to holy
 things. 17. no relicks. 18. no holy Crosse. 19.
 no consecrations, or benedictions. 20. no
 holy water. 21. no holy bread. 22. no holie
 oyle, candles, sanctuarie, churches. 23. no
 holy daies. 24. no fasting daies. 25. no vir-
 gin Marie. 26. no descending of Christ in-
 to hell. 27. no *Limbus patrum* or captiuitie
 captiue led thence. 28. no Catholike, visi-
 ble Church. 29. no euill member in the
 same. 30. no constant church. 31. no lasting
Church

• Mat. 24

32

Church, but failling. 32. no infallable church, but erring. 33. no Communion of Saints, between quick and dead. 34. no forgiveness of sins, but couering ouer like painted Sepulchers * accursed by our Lord 35. no 7. Sacraments. 36. no grace inherent wrought by them, to the purgation of our soules from sinne to sanctitie. 37. no neede of baptisme. 38. no original sin to be clefed therby. 39. no reall presence, or body of our Lord in the Sacrament. 40. no merits. 41. no damnation, but for infidelitie. 42. no veniall sins. 43. no particular judgment at our death. 44. no Purgatorie. 45. no degrees of glory in heauen. 46. no degrees of paines in hell. Finally, nothing in substance of all the other borrowed doctrines, in the 4. chapter; but onely a shew of godlines, or sheepes coate, as shall be in place particularly more opened. Heere is a goodly Towre * or confusion of Babilon, a stately church, enchaunted castle or building, called rubbidge, or a lump of ruins: as if a thunder-bolt or diuell should haue come to Paules, and burne firste downe the broach, then the leads: & then the Turke should come and throwe downe the vppermost stones, and so downwarde to the foun-

• Gen. 11. 3

foundation, and say not this stone in the building, nor this, nor this: but a huge chaos of ruine, sinne, destructiō, of Gods house, religion; a flood of damnable heresies, drowning the worlde, ruinating all goodnes, destroying the arke, for so much as lyeth in their power: a deluge full of drowned carcasses, heresies, nothings, a place for Rauens to rest, but not for Pigeons: indeede, who flying ouer, cannot rest vpon nothing, till they returne to the arke again, the Catholik Romane church from which they flewe, were demist, or run out to trye the waters, deluges, & deepe enchauntments.

CHAP. VIII.

THat the third member of the enchaunted body annatomized, conteyneth a rabble of old condemned heresies, new scowred, broched (and as it were) rayfed againe from hell, whereon no true Pigeon can rest her foote, till shee returne to the arke, Gods Church againe. Euen as the Spider repaires her broken nets, to catch the litle Flies, so doth the enimie (as some decelts are discouered) broach newe deuises or cullers of deceit again: Heresies from time to time, who

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like

* *Iud.* 14. like *Sampsons* Foxes, * agreeing by the
 tailes, that is, in one end, purpote, or in-
 tention, to trouble the arke, which huge
 waters of persecution, and yet the More-
 sco or daunce they make, is so noted by
 that small vnitie, and fire-brandes of di-
 scention betweene, that not only by their
 deuision they destroy the corne of the
 Church to their power, but euen are of-
 ten forced to renewe the old Moresco of
 rotten errors, of condemned heriticks for
 God again, notwithstanding, their know-
 en condemnation, and other firebrands,
 or deuision in other poynts, of one from
 an other: but their follie also must bee
 knowen to all men, as theirs was, * and
 thus it takes a proceeding. These were
 old condemned heresies, as witnesse holy
 fathers, teaching God, Christ the church,
 law, faith, works, Sacraments, &c. And to
 begin our induction, this was an old here-
 sie in the yeare of our Lorde, 194. in the
Adamits, v^z. that the Church was a para-
 dise (that is without sin) or euill & good
 mingled: as the *Assuritans*, in the yeare of
 our Lord God 358. witnesse of the *Ada-
 mits*. *Epiphanius* 80. and of other Donatists,
Assuritans, s. *Aug.* l. 3. *cont. epe. par.* affirm

* *Tim.* 3. 8

as condemned in the *Bagaren* councell: But this is now by them maintained, as an especiall controuersie of this time, as in euery controuersist, is to bee seene: therefore secondly, all things to happen by falte or necessitie: Ineuitable was an old heresie. 163. in the *Badisonists*, witnesse S. Aug. *lib. de here. cap. 35*. But this is nowe rise euery where in their doctrine of predestination, to put all vnder a decree or necessitie, without mans freedom & cooperation. Therefore they consist vppon old heresies. 3. That euill was not from mans free-will or election, but by nature and that man had no free-will, was an old heresie. 408. *Infortunatus*, and 394. in *Iouinian*, witnes against *Fortunatus*. Aug. *lib. cont. Fortunatus*, S. Aug. and S. Ier. *cont. Iouinian*. But this is one of your documets therefore. 4. To make Apostasie from the Romaine Catholike faith, was old heresie or apostasie in the highest degree in *Licinius. anno. dom. 312.* & in *Julian Emperours. anno dom. 357.* witnesse *Niceph. lib. 7. eccle. hist. cap. 44.* So witnesse *Niceph. of Julian. lib. 10. cap. 3.* with others; who tell of the hatred he had to Christ his crosse, Priests Masse, &c. But this is your cause in a

manner. 5. To teach it lawfull, to denie Christ in persecution, was an old heresie in the *Eschisets, an. dom. 236.* witnesse *Enf. lib. 6. cap. 28.* This is now the practise, witnesse the worlde: howe many of Merchants in Italie, Spaine, &c. forsake their profession, and come like Apes or Athistes to our Churches againste their faith, if they had any? how many Ministers for benefice sake, weare the Surples, &c. and consent to the practise of Protestants, against the faith of their Puritanisme: therefore. 6. To denie Canonickall bookes of the holy Scripture, was an olde heresie of the *Ebinoits, ann. dom. 80.* witnesse *S. Ire. lib. 1. aduers. her. cap. 26.* So doe these now at their pleasure, refusing some, and except of others: Neither respecting canon, for those they denye, nor haue for those that they doe allow of: therefore. 7. To contemne Monkes, Monasteries, and Monasticall life, was an old heresie in the Apostolicie, *anno dom. 199.* with others, witnesse *S. Tho. lib. 3. cont. Gent. cap. 127.* & in the *Balatians, anno dom. 352.* witnesse *S. Athanas.* in the life of *S. Anthony*: but this is the fashion now, that I neede not more to prooue it: therefore. 8. To denie prayer,

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oblations, for the dead, in vnity of the Church, was an old heresie in the *Arians* anno dom. 341. witnesse S. Aug. lib. de here. cap. 35. saying : For hee with his ministers, despiseth the sacrifice offered for the dead , and Masses to be applyed, for their sinnes, and satisfaction. And in the *Acephali*, anno dom. 494. witnesse *Nicep.* lib. 18. hist. cap. 45. And *Albigensibus* renued, anno dom. 1126. as *Priteolus* titulo *Albigenses*. But so doe these nowe teach and sweare: therefore. 9. To forbid the honour and inuocation of Saints, was an old heresie in *Vigilantius*, anno dom. 402, witnesse S. Ier. in his works against *Vigilantius*. But such is the blast of these mens spirits now also: therefore. 10. To teach faith onely to suffice, was an old heresie in *Euconius*, anno dom. 363. witnesse S. Aug. lib. de heres. cap. 14. aboue saide. But thus they teach now adaies also, therefore, &c. 11. To account virginity as equal but with mariage, was an old heresie in *Basilides*, anno dom. 124. witnesse S. Ier. lib. 2. aduers. Ioum. anno dom. 395. But this is the doctrine now, yea, superadding that that state is altogether impossible: therefore.

12. To affirme our B. Ladie to haue

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lost

lost her virginitie, after the birth of her first sonne, and to haue had children and carnall dealing with her husband, S. Ioseph, it was an old heresie in the *Antidicomaritans* in *Heluidius. Ioni. and Nest. an. dom. 395.* witnesse S. Aug. *lib. de her.* and for *Heluid. anno dom. 395.* witnesse *Genuadius* and *Epiphanius*, as in *Prateolus tit. Eluidii.* But this is the madnesse of some of these new spirits now also: therefore. 13. To fast the Sunday was on old heresie of the *Eu-stachians*, *anno. dom. 320.* witnesse *Nicep.* in his history, *lib. 9. cap. 16.* this is the Puritaine fashion now: therefore. 14. To keep no set daies of fast, nor choise of meates, was an old heresie in the *Abstinentes*, *ann. dom. 189.* witnesse *Philastes apud Prateolum tit. abstinentes.* And in *Iovinians ann. dom. 395.* witnesse S. Ierome in a booke against him, and S. Aug. *lib. de her. cap. 8a.* And in *Agapetians*, *anno. dom. 395.* witnesse S. Ierome *lib. ad Crephonem aduersos Pelag.* And in the *Arrians*, *anno dom. 342.* witnesse *Hosius lib. 3. cont. Brentium.* But this is the practise and spirit now, as is manifest: no Lents, Vigils, Ember-daies, nor Fridaies fast, but eate faste among the Puritanes therefore. 14. To abhor Churches, altars, In-

Incense, Chalices, vestments, or Church-
 stufte, Images, &c. was an olde heresie in
Fauftus the Manichei, *anno dom.* 407. wit-
 nes S. Aug. *lib.* 20. *cont. Faustu.* but so they
 vse them now also : therefore, &c. 15. To
 offer the sacrifice of our Lordes body in
 bread and cheefe, was an old heresie con-
 demned in the *Artirite*, *anno dom.* 181.
 witnes S. Aug. *lib. de her.* aboue saide, and
Epiphanius. But not onely now sometimes
 in bread and braggat, some haue made
 their Supper of the Lord (as they call it)
 but generally, haue denyed the name &
 substance of all sacrifice: therefore, &c. 16.
 To deny the sacrifice of the Masse to bee
 auayleable for the quicke and dead, was
 an olde heresie in the *Arrians*, *anno dom.*
 342. witnes S. Aug. *lib. de her. cap.* 53. and
 to deny, scorne, or contemne the solemne
 Canticles of the Masse, was another old
 heresie in the *Hilarians*, *Arrians*, *anno do.*
 400. witnes S. Aug. *lib.* 2. *retraict. Ca.* 11.
 To call it the diuels sacrifice, was an olde
 heresie in the *Bogonigles*, *anno dom.* 1179,
 witnes *Eutb.* second part, *Pamiop. tit.* 23.
 But to all these, our newe men now set
 foote, and too much more, with an ouer-
 plus: Therefore, &c. 17. To deny the Sacra-

ments, was an olde heresie in the *Catherians*, anno 279. witnes S. Aug. *lib. de her. cap. 46.* aboue named; so do our new men (excepting two Sacraments were in name only) without substance, they seeme to allow of: therefore. 18. To denie the Sacrament to work, in our disposed souls, grace and forgiuenes of sinne, was an olde heresie, anno 640, in the Armenians, witnes *Prateolustit. Armeni. in Elencho.* So these new spirites, teach and auerre, denying all inherent grace and justification, attributing all to faith only, as is wel known: therefore, &c. 19. To denie Baptisme to be necessarie to cleanse vs from originall sin, was an old heresie in the *Pelag.* anno 405. witnes S. Aug. *lib. de her. Cap. 88.* To deny the rites and ceremonies in the same, was an olde heresie in the *Acephelians.* anno 494. witnes *Nice. in hist. lib. 18. Cap. 45.* To say we may be otherwise sanctified, then by baptisme, was an olde heresie in the *Adelphians*, anno 368. witnes the same *Nicep.* in his Ecclesiasticall historie. *lib. 11. ca. 14.* and Theoderite in his tripartie historie, *lib. 7. c. 11.* But our newe ministers preach these points, saying: The children of Christian Parents, are else sanctified, they

they need not baptisme, and if they do it, the Croſſe and other ceremonies, are friuolous, &c: therefore. 20. To deny holie Crisme, was an old hereſie in the Donatiſts, *anno* 358, witnes Lindanus *ſui dub- dali*: ſecondly, out of S. Optatus: So doe our Donatiſts now: therefore. 21. To deny Penance and confeſſion to the lapſed was an olde hereſie in Nouatians, *anno* 255. witnes *Nicep. lib. 6. Cap. 3.* but ours, not onely to the lapſed, but to all denye that Sacrament, to be of valour or force at all, as is well knowen, though in the firſt Communion bookes they ſet downe a forme, for the contrarie: therefore. 22. To parte man and wife, with freedome to marrie againe, was old hereſie in the Priſcillaniſts, witnes S. Aug. *lib. de hereſ. cap. 70.* but ſo teach and practiſe our newe goſpellers now therefore, &c.

23. That God was the author of ſinne, was an olde hereſie in the Blaſians, *anno* 182. witnes *Euseb. Ceſar. hiſt. li. 5. Cap. 20.* & *S. Ieren. li. de quod Deus non ſit autor mali*: But ſo teacheth our goſpellers, ſaying: God made concupiſcence, and concupiſcence is ſinne neuer taken away, but alwaies remaining, &c. therefore.

24. To

24. To vsurpe episcopall dignity, function, jurisdiction, and title against the will of the precedent Bishops or authoritie, was old heresie and schisme in the Molefians, *anno* 311. witnes *Soeratus. lib. 1. Cap. 18.* and *Nicep. lib. 8. Cap. 5. 19. and 46.* in the Ecclesiasticall histories. But so do these new Cleargie, as is manifest, therefore they renew old heresies, and consequently may giue no sound footing to any flying Pigeon which was the question.

CHAP. IX.

THAT the fourth element, member or parte of the heriticall body annatomized & disprooued, is a bundell of godles diabolicall or blasphemous positions, If all had bene negatiues or old heresies, without some positieue assertions, their bodie would rather haue bene some fiction, thimera or castle in the ayre. But now to giue you to feele a bodie, as it were of flesh and blood, and that they are not altogether inuisible, as spirits; they offer vs the touch, saying (as it were) with Christ, *Palpate, & videte, quod spiritus carnem* & ossa non haberent sicut me habere videtis,* (that is) touch and see, spirits haue not flesh

flesh and bone, as you see mee haue. And if you demaund the touch, beholde there be the substance, and positieue, constitution. First, God is author of sinne. 2. al happeneth by necessitie ynauaileable. 3. concupiscence is sinne, in the regenerat. 4. all mens actions are sinne. 5. all sinnes mortall a like. 9. worship or honour due to diuine excellencies, communicant to creatures is Idolatrie. 7. sins not clensed, but couered as painted sepulchers. 8. a Trul that hath many childer, is either better or as good as our blessed Ladie, the Soueraigne Queene of heauen, and Empreffe Gods mother alwaies Virgin. 9. Scriptures are easie, and expound themselves. 10. Should bee in English for euery mans reading and censure. 11. the olde translations little vsed, and so decayed: better thē these in daily vse by the church drawen out thence, by the auncient learned fathers. 12. Predestination without mans free endeouour, with Gods grace, preuenting, and cooperating to the same. 13. Fast from sinne, & eate fast on fasting-daies. 14. what goeth in at the mouth, defileth not the soule, in that sence. 15. drunkenes and gluttonie, nor Eues apple hurt

vs not. 16. Diuinitie suffered. 17. Christ
 despaired on the Crosse. 18. was extingui-
 shed or absorbed. 19. indured the tormēts
 of hel therupon. 20. that faith is our whole
 justificatiō. 21. infidelitie, our soule onely
 damnation. 22. that we are sure of saluati-
 on. 23. that faith once had, cannot be lost.
 24. the church is inuisible. 25. may faile.
 26. may erre. 27. the Pope antichrist. 28.
 better for all sorts of people to marrie, thē
 to burne (in their sence,) &c. which haue
 so palpable absurdities, and damnable
 waters of the drowning flood, and the
 professors so perfite carrion, or drowned
 soules, that out a-lasse, for pittie and
 woe: no rest or securitie, among them
 can bee had, the true Pigeon flyng o-
 uer, cannot safely repooſe her selfe, or
 finde a staye (the Rauens may a while
 in worldly wealth and vanitie, feede, till
 she returne to the arke again. These foure
 elements, parts or members, composing
 the flood, or sectaries without, are so per-
 fite, ouer-flowing waters, with the inun-
 dacion of sinne, heresie, and damnation,
 inuolling all without, that no boote for
 Pigeons to seeke rest, but speedely return
 againe, especially, considering the con-
 clu-

duſſions, and abſurdities that followe
thence by the mixtions, factions of the
ſaid foure elements together, which in
next chapter ſhalbe declared.

CHAP. X.

THat of theſe foure elements, or parts
of an heriticall bodie, flow ſuch a
mixtion, mingle-mangle, contradictions,
abſurdities, and heresies, as that no Pi-
geon without, among them, can take
reſt, til ſhe returne to the arke, holy church
again. As from the mixtion of the foure
elements, earth, water, ayre, and fyre, re-
ſult the multitudes of all creatures vn-
der the Moone, in their genders & kinds.
So dare I ſaye, from the foure aforeſaide
parts of the malignant Church, flow ſo
many concluſions, taking diſe of their
principles, that the like diſorder, and hor-
ror is not ſo to be found out of hell: where
is the rype daie, and fruite of all impie-
tie, euermore in habiting: alaſſe for pit-
tie? will none preuent that verity of per-
ſite horror? ſee the ſhaddow of death in
the premiſſes. For I auouch, that hence it
ſpringeth into ſuch a gaſtly forme, as may
wel deter thence, & fright al (but Rauēs)
to ſeek an other reſting place, *The diſ- *Mat. 7. 13.
for-

formitie of the same, far more filthie then was the tree or element aboue; first, such denying, what was affirmed: secōdly, such affirming what was denied. Thirdly, such teling of fables (as the prophet said)

*Psal. 118
35.

*2 Tim 3.5
*Mat. 7.15.

*Esa 5.20

*not like the law of God. 4. such contradiction betweene doctrine and doctrine. 5. custome & custome. 6. doctrine, and custome. 7. deedes, and wordes. 8. such shewes * of pietie without the substance thereof. 9. such holding * of truth in impietie, masking woolues * in sheepes cloathing, &c. Finallie, such shaking off all christian buildings, foundations, mysteries of our faith, as is vncredible: yet neither they returne into the arke to saue themselves, nor let others. But clean contrary, expose our misteries to contempt by fond and slightlie proofes, opening a way to antichrist, and athiesme, and that so largely, manifestly, and diligently, that (if the Scriptures had not tolde vs, of such to be * and to come, that would vnder pretence of truth, destroy truth, putting euill in good, and good in euill, sweet in fauour, and sower in sweete, accomplishing darknes light, and light darknes. No man would haue beleued me, but now

non

none shall bee able to discredit mee, for I will prooue what I haue saide : and thus declare it.

CHAP. XI.

THat the mingle-mangle, or conclusions, deriued by, and from the mixture of the foure aforesaide parts, of their body annatomized: denyes what was affirmed, and affirmes what was denied, &c. as I saide, and so I yeeld no rest to flying Pigeons, till the returne to the arke again, the catholike Romain church, from whence they flew.

Heere I tooke a taske in hande verie large, to prooue ten properties, or aboue, through the multitudes of conclusions, or issues, of the foure aforesaid elements, being iumbled or mingled together, as they are in euery of which I saide and saye, that there is denying what was affirmed, affirming, what was denied, which was deuided, &c. And to giue a taste, or to breake the vse for others of better abilitie. I will (till fitter oportunitie be offered to enlarge my selfe, with a large treatise by it selfe in these inductions) conuince it by two or three examples, that it is
truth

truth, which I haue affirmed: and to protract no longer time, you may remember the foure tables, comprehending, the foure partes of their resolved bodie. The first contayneth borrowed doctrines: the second, pure negatiues: the third, old heresies, and the fourth blasphemous positions. The first of borrowed doctrine in the first member thereof, was: That they saye (as they haue heard vs saye before) that there is a God omnipotent; that this is to begin withall, by them denide in substance. Consider the first doctrine in the fourth member of their constitution or annatomized body, chap. 9. Saying God is the author of sinne, which is a deniall of the other doctrine affirmed. And thus I declare it: A God not able to make his worke perfite, without fault or imperfection, is not a God omnipotent, but either wanteth skill to direct his worke, or abilitie to performe it, or good will to applye the same, any of these makes a fault, and makes that he is omnipotent: the first sheweth want of wisdom in God, the second of power, the third of goodness, which cannot be in him perfite, and absolute in all the three alike. Now you teach

teach, hee cannot make his workes per-
 fite, and without faulte; affirming, that
 he is the author of sinne: therefore here is
 first denying of that which was affirm-
 ed; & secondly, affirming, which was de-
 nyed: thirdly, contradiction, betweene
 doctrine & doctrine: fourthly, a shewe of
 piety, denying the substance, and truth
 thereof: fifthly, maintaining of a trueth in
 impiety; as * masking of wolues vnder a * Tim. 3. 5
 coate of a Pastor: baiting of hookes with
 truth disguised, betraied, vsurped, against
 the owners wil & licence. * So that it re- * Rom. 1. 18
 mayneth in shewe: now sixthly, how do-
 ctrine & custome are jumbled together
 by them, which is easie, if you see what
 preaching, sweating, and beating of Pul-
 pit they keepe, to teach men to serue this
 God omnipotent: & yet this doctrine, *vz.*
 (God is author of sinne) ouerthrowes all:
 for no such God is or can be: hence, 7. one
 custome fights against an other, wordes
 and deeds, as diuers as light and darknes
 can bee, *vz.* the custome of baptisme to
 regenerate vs, contradicted by the cu-
 stome of others, that hold concupiscence
 (whereof God, as they say, is the author)
 to be sinne, and vntaken away, by the
 same,

F

same,

same, and that therefore baptisme of necessity or effect, sinne remaineth as God work & effect vnexpiable, which is, custome against custome, &c. Moreouer,

* Psal. 118. 85. they tell vs, (as the Prophet sayeth, *) fables and tales, not like the lawe of God, as wicked men are fore-shownen to bable and tell, which is manifest. For the Lawe sayeth, that after God had made man, with all his partes, ghostlie and bodilie concupiscible, and irascible, though subdued to reason, by the brydle of innocency, grace, or justice originall, that he looked on al which he made, & they were

* Gen. 1. 31 good*, and very good also: all the worke of God were *perfite, &c. And you tell vs a tale not like the lawe of God in this saying, God author of sinne, of concupiscence, which is sinne; his works are not all good, and very God, nor perfite, but imperfite, maymed, yea, which is worke of all, finfull, &c. wherefore: Secondly they tell vs of God omnipotent, in shewe and after make a babble on it, and cast it downe in substance, as a fable of fiction, saying none but such as is author of sinne, which is none at all: therefore, as I saide, you shake the foundation of our faith

expresse our holie mysteries (of one God
 omnipotent) to contempt and fable, and
 in it the Trinitie, which is in one vnited,
 and in omnipotencie of one God multi-
 plied to three persons, &c. preparing the
 path to all athisme, & godlessenes, and so
 to Antichrist, as naturally potently, & di-
 ligently, as euery flood run downward, or
 bramble-berries, sprong of the bryar, or
 hawes, of the black thorne; & this darknes
 you call your light, this badnes good, &
 lower sweetnes, which *Esay** curled: and * *Esay. 5*
 thus much for the first example. 2. They ^{20.}
 teach our Sauours incarnation, as in the
 first table, *numb. 34. ca. 4. & 2. part*, & as is
 wel known. Now in that they denie, as
 in the second Table, honour to his holies;
 they cōtradict the same, & thus I deduce
 it. For no assumption of humane infirmi-
 ties, natural & no incarnation, they must
 say; no assumptiōs of those, *ergo* a fortiori
 and no incarnation; thus I prooue it: who
 bestowed no diuine & glorious titles on
 his Saints, tooke not vpon him our infir-
 mities, because goodnes, or Gods na-
 ture is more prone, are as prone to be-
 stow, and communicate it selfe to others,
 as to beare & take on him our infirmities

and it is confirmed, for the husband and the wife communicate & participate, as well in weale as in woe, at the least, if not more in wealth then woe: Then where the Sacrament is perfite and greatest (as it is betweene God & his Church, by S. Pauls testimonie*) there nothing is priuate, but al good things; titles of honour, &c. common as far as capacitie to receaue; and well, or power can extende to bestow, & therefore no bestowing of glorious titles, of honour to his Saints, as you say: It followeth a fortiori, that you saye, neither did hee assume our base infirmities or nature, which is no incarnation, & a denying of that which was said before, and affirming of that which was denyed: which is as the Prophet sayth, * telling of fables, not like the law of God, contradiction betweene doctrine & doctrine, custome & custome, doctrine & custome, deedes and words; shewes of piety, without the substance or meaning thereof: holding of truth in impiety, masking of woölues in sheepes cloathing; shaking off our christianity, opening to athisme: & a plaine and open waye to build vpon our ruines: and thus much for the second example

* Eph. 5. 32

* Psal. 118.
85.

ample

ample. Now to the third & last, for a taste and entrance (as I saide) to a further treatise on this common place: thirdly, in our Creede they allow, that Christ was buried, as in the first Table, second parte, and fourth chapter: This they denie, denying the descending into hell: second table, & thus I prooue it: for who is not layde in a sepulchre or graue, is not buried: Christ they saye, was not put in a sepulchre or graue, and the reason is, For that the receptacle beneath the roots of mounts, in the hart and bowels of the earth, is not a sepulchre or graue, as men conceaue, when they speake of graues or sepulchres wherein we burie our dead, they must say he had such a graue beneath the roots of mountains, in the hart of the earth, which they call (*Sceol*) the hebrew word, which is not a graue in the crust of the earth, in that place, but beneath the rootes or mountaines in the bottome of the same: as appeareth, in that the rich man, or glutton, was saide to bee buried in hell: where the word cannot be a graue, as we say Christ was buried in, &c. For though hell bee a graue of the deepest depth, yet euery graue is not a hell, as they teach

* Ion. 27

* Mat. 12. 40

thereby, deluding vs of our Creede, touching Christs descending into hel, which they call graue onely; but now a contrarie, if they wil haue it so: This graue must be in the heart of the earth, where Christ was buried in bodie, as is confirmed by the glutton aforesaide: and by *Jonas*, who in figure of Christ, saith* he was beneath the roote of mountaines, in the Whales bellie. And the Scriptures expounding this figure,* say, Christ was in the hart of the earth; which is no graue or (*Sceol*) vnlesse they vnderstande hell, and not the sepulchre of his bodie, in the crust of the earth, or superficies of the same. But a graue in the hart of the earth, Christ was not buried in, as is manifest: therefore must you say, he was not buried, which is to denie what was affirmed, and affirme, what was denied, &c. with all the afore-said consequences, which was the drift of this chapter, wherein for a taste, I meant to giue you some fewe examples, reseruing three hundreth and aboue, more ready bloockt, wanting onely a little ordering, and some more fitter oportunities then time nowe permitteth. By which I suppose, that all that who carrie the Pi

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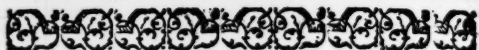
geons hart, will see how litle hope is of a resting place in these floods, without the arke; but contrariwise, flying ouer these, with the wings of contemplation or due consideration, will abhorre such for waters, and neuer cease with restless flight, till the arke may be recouered againe, the catholike Romane Church, from whence they (permitted to flie or run out) made defection. The Rauens may perhaps spie pleasure, worldlie riches, and other drowned carrion in these waters to reste, and feede vpon a while: But her choise is but dead, or dying carryon in the floode, drowning the worlde without; wherefore it were conuenient, to trye our wearied wings to flye hence, till we arriue at the arch: which is none else (as is prooued) But the Catholike Romaine Church, and she it is as in our thirde part following, shall bee now declared.

FINIS.



F 4

THE



THE THIRD PART:

*Of the Arke or Church, which containeth
consideration touching the end of this
flight.*

Deuided into seauen Chapters.

CHAP. I.



THat the Catholike Romaine Church, is the resting place frō the flood: that one Church was, and must be only vessel of saluation, and none else. I prooued in the first part, by all manner of prooffe: by reason and authoritie, both humaine & diuine, both out of the Olde and New Testament (by diuers figures and comparisons asunder, as out of both together, frō other expresse testimonies, that, that one Church was the Romaine church onely, and none else. I prooued it first negatively, by shewing all other to be a flood, an enchaunted castle, Babilonian towre, or deluge of sinne, damnatiō, heresie, sheeps coates, shews, borrowed masks of piety pure negatiues, old heresies, positiue blasphemies, with a mingle-mangle of almaner of absurdities, as the proper naturall

ishew

isnew of such a body, or elements, to which he addeth diuers other reasons; as first that out of the Romaine Church, There is no sending, * as Aaron, then no true preaching nor Gospel, as is prooued in sundrie treatises of schisme, or in the *Touch-stone for triall of titles, for the true office of the pastor, preacher, &c.* no Holie Ghost, forgiuenes of sinne, promise of life, no faith, sanctitie, nor vnity visibilty: Vniuersitie for place, nor Apostolical for time, as in sundry other Treatises is manifest; for which, I referre you to the bookes called the twelue markes of the Church, to *Bellarmines* fifteene notes of the same. *Botius*, an hundreth markes of the same: and to an other intituled, *Two and twentie causes, Bristomes* motiues & demaundes, &c: wherefore onely now to follow the Pigeon ouer the flood, it remaineth we a little discouer the arke, not onely negatiuely, as in our second parte, but positiuely, as followeth.

* Rom. 19.
15. Heb. 5.
4.

CHAP. II.

THAT shee onely hath the length, breadth, hight, deepnes, chambers, gouernment of the arke. * You may take * Gen. 6, the measure and finde the length to bee 14. 15,

300. cu

300.cubits, the breadth 30. and the height and deepnes. 30. Many cabbins, full of all sortes of creatures, cleane and vncleane, pitched within and without, a windowe in the same with a cubite, with a doore in the side, with the three heights or rooms. Apply this to the Church, & see our Catholicke Romaine Church onely of this measure. And first it is manifest, none but our Church, hath besides God and Christ our head, any other high Priest, as *Noe* to gouerne the Arke, in the waters vnder God, that is, the Church militant. Ours hath in the Chaire of *Peter*, to this day, as *S. Ireneus*, *S. Augustine*, &c. to their times, against all hereticks, haue alledged. Secondly, we haue chambers of degrees, one higher then another in worthines, as the married, the widdowes, the virgins, the secular and religious, answerable in the way, by merrit of life, to the mansions in heauen, which are many: wherein

* 1. Cor. 15

42.

one star* differeth from another in cleer-
nes, in variety of perfectiō, not in one ver-
tue only (as our faith only) but in degrees
of professions which wee haue, and none
but we, by their own confessiō, for deny-
ing these degrees in perfections, they de-

one

ne merit and degrees in the same. 3. wee haue a doore that openeth to al the three heights, to the liuing militant, the dead patient, & the dead triumphat: they allow no such open or common entrance inter-cussor communion of Saintes, denying both prayer for the dead, and honour to the Saints. 4. Our window is but one, they haue so many spirits, as sects, or dore: our vocatiō is but one, orders & baptisme they neither haue orders, but as Apes, frō vs men, nor respect baptisme, as necessary, but breake in at euery corner to their towre of confusiō. 6. Our gouernmēt only is vniforme, visible, fit for men, & al other, chirmerical, inuisible, disordered, or deuided. Therefore al are correspondēt as by diuers other interpretations may be maintained against them, which was the poynt intended by this Chapter.

CHAP. III.

THat she onely containes in her cabins aforesaide, all sorts of creatures from the flood. Reade the Ecclesiasticall histories of *Eus. Ruff. Iozomenes, Theo. Nic. Soc. Dorotheus, &c.*

And see that al the Apostles Disciples, martits, are witnesses in blood: Confes-
sors

fessors, virgins, matrons, abbots, munks, Ermits, & doctors, were cabinet or chambered in the same, and here wee haue the cleane creatures, all euill Christians, such as haue fallen to heresie in Greece, Affricke, Europe, Indie, &c. were in the same, if they could haue kept themselves in, and not runne out: Kings, Emperours, Queenes, all sortes of nobilitie; men and wemen, young and olde, rich and poore, sicke and whole, good & bad, within the precincks of Christendome, who euer enjoyed the name of Christ, were there, and no where else; no other religion able to shew thee continued (vnlesse for a while some of these) the like company; examine it, what Kings, Emperours, Queenes: had the Protestant, Puritane, in Greece, Italy, Almaine, Affrica, Armenia, Iwrie, Persia, Iudia, Fraunce, Spaine, Scotland, or England, but these new regnant, reuoulted or runne out? whom God returne with the Pigeon againe. So examine all the rest, & finde the like, therefore none but the Catholike Romaine Church, hath such continency or company, and shee hath as through the particulars, shalbe in so many chapters declared.

CHAP.

CHAP. IIII.

THat all the Apostles, disciples, with other martirs, were in the catholike Romaine Church. Here will I contracke my selfe to the Kalender only (leauing the large Marteriolegies, for another time, wherein for euery moneth in the yeare, we haue a competent number. For Ianuarie, S. *Higinus* Pope and martir. S. *Felix* Priest and martir. S. *Marcellus*, Pope and martir: S. *Prisca* Virgin & martir. S. *Marius*, *Nartha*, *Andifax*, and *Abaccus* martirs. S. *Fabian* & S. *Sebastian*, the one Pope and martir, the other, a Lay captaine, and martir. S. *Agnes* virgin & martir. S. *Vincencius* and *Anastatins* martirs. S. *Kadrentiana*, virgin and martir. S. *Timothy* bishop & martir. S. *Policarpe* bishop and martir, &c. In Februarie. S. *Ignatius*, S. *Blase*, bishops and martirs. S. *Agatha*, *Dorothy*, *Affollme*, virgins and martirs. S. *Valentine* martir. S. *Faustina* *Iouita* martirs. S. *Simeon* S. *Mathias* the apostle, bishops, & martirs. In March, S. *Perpetuas* and *Felicitas*, women marters. Fourtie eight martirs. In Aprill, S. *Tiburtin*, *Valerian*, and *Maximus* martirs. *Anaet.* and *Sother* & *Cains* Popes and martirs. S. *George* martir. Saint
Marke

Marke the Euangelist martir. *S. Cletus* & *Marcellus*, Popes and, martirs. *S. Vitalis*, & *S. Peter* martirs, &c. In May, *S. Philip* and *S. James* Apostles martirs. *S. Alexander*, *Euentius*, and *Theodolus*, martirs. *S. Gordiane* & *Epimachus* martirs. *S. Nerus*, *Achilleus*, *Pancratus*, *Boniface*, martirs. *S. Urbane* *Elentherie*, *Iohn* & *Felix*, Popes & martirs, &c. In Iune, *S. Marcel*. *Peter*, *Erasmus*, *Primus* and *Felician* martirs. *S. Bernarbe* Apostle and martir. *S. Basilides*, *Cirines*, *Naboris*, *Nazerus*, *Vitus*, *Modestus*, and *Crescentia* a woman martirs. *S. Marke*, *Mercelline*, *Gervafius*, and *Protasius* martirs. *S. Siluerius* Pope and martir. *S. Iohn* and *Paul* martirs. *S. Peter* & *Paul* apost. mar. In Iulie, *S. Processus* and *Martiniane*, 7. brothers, *Ruffinus* & *Secundina*, womē *Naboris* & *Felix* mar. *S. Anaclete*, *Pius* Popes & ma. *S. Simphorosa*, with her seauen sonnes, martirs. *S. Margaret*, *Christina*, virgins and martirs. *S. Apollinaris*, bishop and martir. *S. Iames* Apostle and martir. *S. Pantalion*, *Nazarius*, *Celsus*, *Victor*, *Felix*, *Simplitius*, *Faustine*, *Beatrice*, a woman. *Addon* and *Seimen*, martirs, &c. In August, *S. Steuen* Pope and martir. Inuention of *S. Steuen* the firste martir.

S. Sixtus

S. Sixtus, Felicissime. S. Donat bishop, &
Liriacus, Largus, Smaragdus, Romaine,
Lawrence Deacon. Tiburtius and Susan,
Hipolitus & his fellowes. Agapete, Timothe
with his felows. Saphirene Pope, Hermiles
Sabina a woman. Felix & Andactus, mar.
&c. In September, 12. borthers martirs. S.
Adrian, Gorgonius, Prothus, Hyacinthus,
Nicomedes, Cornelius Popes, and S. Cipri-
an, Lucie, Gemenian, Ianuarie bishop, with
his fellowes. Eustachius with his fellowes,
martirs with his companie. Linus Pope,
Tecla a virgin, Cosina and Damiane, all
martirs, &c. In October. Saint Marke,
Calexus, Euarist, Popes and martirs.
saint Sergius, Bachius, Mercellus, Apa-
linus, Dionisius, Rusticus, and Elutherius.
Chrysantes, Daria. Saint Luke, Simon,
and Inde Apostles, and all martirs &c. f.
Vrsula, with a eleauen thousande Vir-
gins, and martirs, &c. In Nouember,
All Saintes, Sainte Vitalis and Agrycola,
four Crownd martirs. Theodore, Try-
phon, Respicius, Nympha, martirs. S. Menna
martir. S. Martine Pope and martir. De-
dedication Besil, of Peter and Paul. S. Poten-
tiannus Pope and martir, Clement Pope &
martir. S. Cilicia virgin, & Felicitas mart.

S. Ka-

S. Katherine, virgin. S. Chrysostome, Peter bishop, and martirs. S. Andrew apostle & martir, &c. In December, S. Bibian, Barbara, virgins and martirs. S. Melchisedech, Damasus, Popes and martirs. S. Thomas Apostle and martir. S. Steven, S. Iohn Apostle, the holie Innocents of Iewrie. S. Thomas Bishop, &c. with many moebelonging to the Priuate Kalenders of sundrie Cuntries, as Saint Albane martir for England, which I omit; who for euerie countrie, with their blood sealed the Catholike Romaine faith, till these our latter daies: witnesse the auncient histories, Fathers, liues of Saints, in Sarius, Lipmanenronius, &c. al which were either Popes, or Papist Priests, Bishops, or Lay men or wemen, their followers of the Masse, and sacrifice of the Altar, witnesse for a taste, S. Amb. de inuent. corp. S S. Ger. & pro. where the vse of holy relicks, &c. is commended. And S. Augustine, de inuentione S. Stephani Aug. de cin. Dei. reporting many myracles done by his relicks, and by the flowers that were cast on the Altar where his relicks lay. And S. Cyprian Epist ad Cornelium, who bargained with Cornelius the Pope, that who first suffered

for the faith, should in heaven pray for his fellow, left behinde on the earth; therefore by these witnesses for a taste, ours is the arke and none else.

CHAP. V.

THat all the Confessors, men, women, religious, & secular, within the common Kalendar, were in our Catholike Romaine Church. Here to followe the method begun first: In Ianuarie we haue to proue this, the Epiphanie or three Kings, *S. Hilarie* Bishop, *Paule* the first Ermit. *S. Anthonie*, and Saint *Maurus* Abbats, *S. Iohn Chrysostome*, Confessors. &c. Second in Februarie, Candlemas Cathedra, *S. Peter*, which are confessors of this poynt. In March Saint *Thomas* of *Aquino* *S. Gregorie* the great Pope & Doctor. *S. Ioseph*, and *S. Bennet* Abbat, &c. In Aprill *S. Francis de Paula*, *S. Leo* the great Pope and confessor, &c. In May, *S. Athanasius*, inuention of the Crosse, or *S. Helline*, *S. Michales* apparition, *S. Gregorie* the diuine, *Prudentiana* & *Patronilla*, virgins, &c. In Iune *S. Anthony de Padua*, *S. Basil* the great, *S. Pauline* Bishoppes confes. Natuitie of *S. Iohn Baptist*, In Iulie, *S. Bonauenture*, *Alexius*, *Praxid.* virgin Saint *Marie Magdalene*, Saint *Anne*, *Martha*, with other Confessors. In August

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S. Do

S. Dominick, *Clare assumption*. *S. Bernard* abbat
S. Lues King of Fraunce. *S. Aug.* bishop &
 doctor, all confessors. In September, *S. Gyles*
 abbot. *S. Nicolas Tolentinus*, confes. In Octo-
 ber, *S. Remege*. *Fraunf.* *Hilarion* abbot conf.
 In Noueinb. al Saints, al souls. *S. Martin* bi-
 shop, conf. *S. Gregorie* the woūdertul & conf.
 In December, *S. Sabla* abbot, *S. Nicolas*, *S.*
Ambrose, *S. Siluester* Pope and confessor, the
 first of aboue 30. Popes that dyed a confes-
 sor, without martirdome, &c. all confessors.
 To which may be added, the feasts of An-
 gels, *S. Michael*, the dedication of Churches
 &c, Lents, Vigils, Ember dayes, feasts of our
 Ladie dayes, &c. all which testifie our Ro-
 maine Church, none else allowing either
 Churches, Holie-daies, or honour to Saints,
 but wee, who put them in Kalender, ho-
 nour them in their places and times, which
 Churches, Holye daies, and heauenly ser-
 uice, to the great glory of God and his ho-
 lineffe. I leaue out also the particulars to
 sundry cuntries, as *S. Cutberd*, *Iohn of Berner-*
ley, &c. yet knowen by their faires, wakes,
 or vigilles, all which were Priests, Bishoppes,
 or their ghostly childer of the Masse, and
 Catholike Romaine communion, in all pla-
 ces and times of christendome, the which to
 shew

shewe were long, onely for a taste of this communion place, I will shew you the expresse testimonies out of the Confessors, doctors, by which, al the premisses may be made manifest, and we giue a new argument to establish our purpose, as in the next chapter, from the testimonie of lawfull witnesses: though indeed our aduersaries graunt them ours, as in the three Conuerfions.

CHAP. VI.

THat the Doctors, Saints and Fathers of the Primitiue Church, expressly shewe our Catholike Romaine Church to bee the arke or vessell of saluation. So first *S. Cyprian de unitate Eccles.* prooueth learnedly, by the whole treatise: secondly *.S. Augustine lib. vii. con. Manich. cap. 4.* to omit (saith he) the sincere wisdom of the Church; there be many things helde me in the lap of the Catholike Church: The vniforme, consent and agreement of nations, holdeth me; The authoritie of her religion begun with miracles, nourished with hope, increased with charitie, confirmed with antiquitie holdeth me: The ordinarie succession of Bishops, from the very seate of Peter, till this present day, holdeth me, to whom our Lord after his resurrection committed his sheepe to be fed. Finally, the

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very

very name Catholike holdeth me, which not without cause, this our Church hath so obtained among so many heriticks, that when all would be called catholiks: yet a man demanding where the catholiks meete, we hereticks dare shew his church or house. Againe, *f. Aug.* * in an other place, saith, in the church of Rome alwaies flourished, the principality of the Apostolicall chaire, with other testimonies. Thirdly, *S. Amb. lib. 9. epist. 32.* denied the church to be the Arians, as not being of the communion with Rome, whereof he was himselfe, as he prooueth in a Funerall sermon, made of his brother *Satirus*, saying: *Satirus* (saith he) caled vnto him the bishops; neither did he thinke any true grace to bee, but in the true faith: & demaunded of him, if hee did communicate with the Catholike Bishops, that is (saith he) if he did concorde with the Romaine church. Againe, in *3. ca. 1. ad Tim.* saith he, when al the world is Gods, yet the Church is called his house, wherof to day *Damasus* is gouernour, who was the Pope then. *S. Ier.* in his *Epist. 75. to Damasus*, the Pope, the same saith: I know not *Vitalis*, I refuse *Melesius*, and *Misken Pauline* (they were the hereticks then, as these be now:) I know them not (saith hee) who is not with thee,

* *Epi. 165*
162.90.92
.93.

thee scattereth, &c. This Romaine Church, once begun, * they teach, can neuer sayle, by the text of S. Mat. * Which S. Aug. * in Psal. Who will not haue her for their Mother, cannot haue God for their father.

CHAP. VII.

THAT it behooueth by these motiues, all men to returne with the Pigeon from the flood (other sects) to the arke and Catho-like Romaine Church againe; and not to content themselues with the Rauens choise, (vz. vpon carrion) without heere the weaknes of my spirit, must needes diminish the force of Gods word in me, it being so generall, and frequent in this kinde, for this purpose, and I so weake, who had a litle of this spirit, could saye, I hated the church of the malignant, * & wil not sit with the impious. * But wee that haue very litle or no taste, not these wordes; but sit downe with the Rauens & rest among thē in the flood: wel ought we to haue not the persōs, but the impieties, for that to god, both the impious in that respect & impieties are odious in his sight, * & who should loue that which God hateth? No, who dare, if they had the feare of God, or any feeling in his spirit, Rauens only: for Pigeons flie to the arke again, O blacke, & Rauenous

* Rom. 1. 8

* Mat. 18.

18.

Psal. 88.

& lib. 4.

de Simbo.

ad Cathe.

cap. 10. &

S. Cip. de

simplicis.

pralat.

* Psal. 39.

* Sap. 14. 9

G 3

bird,

Ecd. 3. 27

bird know, who that loueth perrill*, and ree
 mayneth with it, which God hateth, shal pe-
 rish in the same, and become odious, as the
 rest: oh it is pleasant, & yet we drowne not,
 but swim in the flood: well, but yet thou art
 adying, for the flood will drowne their im-
 pieties, and carrion will choke and poyson
 thee, & sinck at the last. I wil raine, saith our
 Lord 40. daies & 40. nights, 7. daies hence &
 al substance that I made from the earth, I
 will destroy. Alasse beastly glutt, wilt thou
 for 7. daies life, be a dying 40. and so remaine
 for euer in a second death? *Credis hoc*: the
 Rauens doth not, the Pigeon doth, & flyeth
 fast to the succourer. Thou beleueest not; I
 beleue that wel; for if thou didst, thou woldst
 not for 7. daies feed on a carrion, vn-do thy
 self for euer in the flood of damnation, thou
 neither hast faith nor feeling in thy spirite,
 that fore-seeth not thy bad choyse, & what
 it is to fall into the handes of a* liuing God,
 an almighty aduersarie, before whose face
 mountaines and rocks doe* melt like waxe.
 But what? thou hast a carrion to feed vpon
 and swimme withall, 40. dayes & 40. nights,
 before drowning, beindeed drowned; a wee
 morsel & safe resting place, a worthy choise,
 a long felicity, in the flood of heresie, & sin,

Heb. 10. 38

Iud. 16. 18

the world fauours them, pleasure tifest thee,
 arriderh and hoisteth thee vp from drown-
 ing: Well, and what is all this but drown-
 ing? a drowned carryon in the flood. *Perit*
mundus & concupiscentia eius, &c. The world
 perisheth, and her pleasures. And the Pige- Psal. 104. 4
 on saith, * I will not conuerse with the chie-
 fest of them, be they neuer of so high credit,
 honor, &c. *non communicabo*, I wil not con-
 uerse, or rest my foot with them: why? they
 be not resting places, no secure abodes, but
 floating carrion in the midst of waters, sin,
 and damnation at hand; *O terra terra, terra*,
 O worldly wealth, worldly pleasures, and
 worldly credit or honours. * One looked out * 1. Io. 2. 15
 of the arke and could see nothing but these
 three without, *vz* cōcupiscence of the world
 flesh and honour or pride of life, al a flood, a
 sea, a dyluge, the world perisheth, & the lusts
 thereof: what shalt thou then do? thou maist
 crocke for carrion, and get none. What shall
 sustaine thee vp from the waters? thy wings,
 they eate & drink, &c. as in the times of *Noe*
 & suddenly came the flood* and they peri- Luc. 27. 27
 shed & in a moment descended into hell. Psal. 34
 Now poore bird of hellish colour, quallity &
 rauening, thou wouldest not harken to thy
 good now: Oh no, then it will be past, for in

hell is no redemption, crauke & crooke thou maist, after cariō, but theres none: they were Gods, & he hath with drawē them from thy abuse & rauēage: what then empty? yea, & to thy great paine, inordinatly thou louedst thē, & for thē refused eternall goodnes; and now both the one and the other are withdrawn frō thee, heauē, because thou wouldest not haue it, but preferred these before it. Secondly, this worldly carriōs, because thou abused them, all is gonē. O thou disordered bird, that could not abide to parte with carrion in this world 7. daies, how wilt thou endure the want of them, and all good things for euer in the next? but let vs weaue the wed, & cōsider the other part, which in this life was downe, & now will be vp, rather thē thou wouldest endure a litle paines, to heaue thy selfe vp frō the carrion, to returne to the arke: thou cholest a short felicity in the same, & now paines & sorrow, endles is vp, & all pleasure downe, & gone for inordinat means, &c. the inordinat appetite is punishmēt to it selfe; thou wouldest haue pleasure & no pain temporal, & thou hast thy hyre, no pleasure, but al pain eternal. *O vnfortunate change! O reprobate lot! what wilt thou doe? what canste thou saye? what objecte? rage, blasphemie,

Mar. 8. 37.

speme, wearie, teare, inuite the paines, the
 diuels to dispatch thy life: O it will not bee,
Isay 66.24, their worme shall not die for e-
 uer, thy death is euerlasting fyre. O caitife
 then, whilst thou hast time, saye then *odisti*;
 &c. I haue (as in the *Psal. 35. 5.* hated the
 Church of the malignant, and will not sit
 with the wicked.* I will renounce these wa- *Psal. 25. 5.*
 ters, all sectes and carrions, the worldlie
 flesh and honours drowning in the same, &
 heaue vp my wings which God hath giuen
 thee, till thou get within the Arke againe:
 say, O cursed be the houre and day where-
 in I liued out, I hate those times and ma-
 ners: Now I will be a true harted Pigeon,* *Psal. 83. 11.*
Quia melior est una dies, &c. O, why should
 I not hate them, for one day, O Lord, in thy
 church, worthy thousand without, yea bet-
 ter by manie degrees: that a true estemer of
 things, indeed would say with the Prophet, *Psal. 83. 12.*
Elegi abiectus esse in domo Dei mei, qui habita-
re in tabernaculo peccat. &c. that is, To be a
 beggar, a creeple, an abiect for-lorne Chri-
 stia, on the dung-hill in the arke or Church,
 is a state to be chosen, rather then to sit vn-
 der a crowne of golde without. O, is one
 daye within Paradise, woorth thousandes
 without, in the cursed Earth: One daye

in

in Noes arke, worth thousandes without in the flood? one day in the Synagogue worth thousandes without cut off from the number of Gods people? one day in the Temple, worth thousandes without in the hills of Samaria: one day among the armies of Irael, in the house of Iacob, annoynted with the blood of the lambe, worth thousandes without among the Egyptians, drowned in the red sea, slayne by the striking angels. One day in Ierusalem, worth thousandes without among thieues and robbers in the way to Iericho, vnconstant heresie: one day a member of Christs body, a braunch of the vine, then thousandes without cut off, withered & tyed in bundels to feede the fyre of hell? One day to bee the chaste spouse of Christ, ten thousandes without in spiritual fornication, bastardlie seruice for euer disinherited, euer punishable, & neuer reuisible. One day with in Gods vineyard, ship, kingdome, sheepefold corne-field, house, filled with the H. Ghost, better then thousandes without in the idle worlde, vn hired, without wages, in the Sea, in the power of Sathan, ruling the whole without, as his kingdome, among wolues in the desert and empty ayre? Tell me poore cormorant, delighting in the drowning and drowned

drowned carrion. Is not one day within, better then thousands without? O you will saye yea! And is not the church this Paradice, & all other lectures the curled earth without. Is not she the arke, the Sinagogue, the temple, the house of Iacob, the armies of Israel: Ierusalem the body of Christ mystical, the braunches of the vyne, the spouse, the vineyarde, ship, kingdom, sheep-fold, corne-field, and house of God, &c. without the flood, the vncircumcised, castawaies, the rebels of Samarie, the murdered or drowned Ægyptiās, the drowned Pharaos campe, the spoyled and wounded traoueller to Iericho, the withered & vnfruitfull branches cut from the roote, the harlot & bastardly of-spring, vncapable of inheritance, the idle worldlings, drenched in the sea, without the kingdome and power of Sathan, the wolues, barren deserts, emptie, without any snatch, touch, or taste of the spirit of God sent to men? Tell me, is not this so? and will you staye still without, and run out rather then abide? O heauen & earth be amazed at this. dost thou not yet hate the flood, the carrion? and see how one daye in Gods Church, is worth thousands without; yea, & that to be an abject within Paradice, Nor arke, &c. is worth thousandes of dwell-
ings

dwelling without in the tabernacle of sinners, and so much more worth, as the poorest begger within Paradise the arke, &c. may saye, *non communicabo*, &c. I will not conuerse or change my state with the chiefest of those without: with Emperours, or Kings, with all the glorie of the drowned & reprobate world. I will choose rather to be abject in the house of God, and happie if we may get into the arke again, to paradise, Ierusalem, &c. Our only busines of importācie, lay try fles awaie, all other matters compared to this, are toyes: gather force, saye with the

Psal. 26. 4. Spirit of God in Dauid, * *Vnum petii a Domino*, &c. One thing I craued of our Lorde, and that will I craue still, that I may dwel in the house of our Lorde, and visite his holie Temple, that paradise, that arke of saluation that sinagogue of life, that place of refuge, &c. Now Rauens, scismaticks, heriticks, falling catholicks: What is your request? car-
 rion for a few dayes on the flood? come, come & craue with the Prophet this one thing, to visit his holy temple, & dwel in his house all the daies of your life: for glory & riches are in his house, * & glorious things * are said of thee, O Ierusalem, all the titles of Paradise, *Noes arke*, Ierusalem, &c. are true in thee, &c.

Psal. 11. 3.
Psal. 86. 3.

all the miseries that can be out of Paradise,
 in a cursed earth; out of *Noes* Arke in the
 flood, out of Ierusalē in the way to Iericho,
 &c. are verified vpon all without thee: what
 glorie & riches are in Paradise, in *Noes* arke,
 &c. are in the house, holy Church. Shal car-
 rion then, worldly fading, flatterers, slaye a
 true Pigeon in her flight? no, amount with
 the wings of Eagles, & faule not; imitate the
 Jewes on the banks of Babilon, flie weeping,
 till thou discover the arke, lay all carrion &
 vaine delights away: hang those Organs on
 the wil'owes, and cry like a turtle: If I forget
 thee * Ierusalem, let my right hand forget, let * Psal. 136.
 my tongue cleave to my chops, if I doe not
 remember thee, if I put not Ierusalem the
 formost part of my joy: as a Hart * thirsteth Psal. 41.1
 the fountaines, so let my soule couet af-
 ter thee, O glories: * My soule coueteth, * Psal. 83.4
 (saith he) after thee, when shal I come and
 appeare within kenning? who will giue mee
 wings* that I may flye? I will flye* into pa- * Psal. 54.7
 radise againe from the cursed world, into the * Psal. 54.7
 arke from the flood, the iudgmentes of God
 are behinde mee, to driue mee from car-
 rion, and corruptible choise, to the same a-
 maine. Wee can not serue two maisters,
 wey God and the worlde: serue the Prince
 and

and her enimie : Our Parents & her aduersarie or husband , & abuse his bed with another, our masters, & do other mens works, halting will not serue , either God or Baal will with me, or against me: no agreemēt betweene light and darknes, truth & falshood, God & Sathan, in or without the flood, and death is vnderneath me; cursed earth, rebellious Samaria, robbers out of Ierusalem, &c. borrowed shewes without substance , negatives of all truth , old heresies, blasphemous positions, heresie, infidelitie, sin & damnation; the mingle or chaos of all errors, contradictions : denying what was affirmed, affirming what was denied, doctrine against doctrine; doctrine against custome, custome against custome , words against deeds, fables not like the law of God , truth in impietie, sheepes coats, masks, rauening wolues, tending to athisme & antichristianisme: these I say are behinde me, and vnder me, to drive me onward in my flight : before mee I look to espye the Arke , the Catholicke Romaine Church, one must be the true Church, none but she can be it: I haue tryed and flowen ouer all, and can see no resting place, she hath the length, bredth, hight, deepnes, chamber, government of the Noes arke, she hath in her

all manner of creatures, safe from the waters,
true baptisme, sacraments, holy ghost, misſiō,
promise, Emperours, Kings clergie, laitie of
all sorts and languages and none else: in her
are the Apostles and martirs, confessors, vir-
gins, and all Saints, men women, religious &
secular, she is discovered to be the vessell of
saluation, by all the holy fathers, by S. *Aug.*
S. *Ieremie*, S. *Ambrose*, &c. shall all be fables?
shall S. Paule and the Fathers deceaue vs,
when they call the church, a truth answerable
to these figures of Paradise, *Noes* arke
&c? shall we not bee more carefull to saue
our soules in the Church, then our bodilie
life in the arke, & haue God paynted wrong
that we obserue not proportion of regarde &
feare? or is the truth yet to come, that must
verifie the figures? O no. In S. Iohn. 19. 30.
consummatum est, is said & done: On the masse
of this arke, holy Crosse in the midst of the
earth, ho'y Church dispersed ouer the same:
these things doe driue mee on the glories of
the Church, and pull mee to it to wing then
I will: *Et volabo & no. deficiam*. I will carrie
a token of peace and conquest, the braunch
of Oliue, * that is, true & christian fortitude
against all the difficultries of the waye, the
Gen. 8. 22.
she is not far of, she rests on the mountaines
of

Gen. 8. 4 of Armenia, * and is carried about the
 rers, about all temptations, she riseth & re-
 steth on the top of the mountaines, about
 other sects and religions, famous, conspicu-
 ous, and kenspeckle enough: I will hope in
 God, and who hopes in God shall (saith he)
 * Ez. 40. 3 change * their strength and take wings, the
 wings of angels, and shall flye, and not fayle
 which God graunt to mee, and to all othe-
 errant Pigeons in this flight, *Amen.*

Gen. 8. 9. Open the window of the arke, O *Noe*, let
 me in: And *Noe* * saw the Doue and opened
 and let him in, and saued her from water
 which Christ our true *Noe* by his Priesthood
 doth daily by Baptisme & Penance to altho
 will worthely come and prepare themselves
 choosing the Pigeons flight, before the Re-
 uens choise, wherein is choise enough
 carrion and damnation, be not accounted
 dainties, and before the gloricus things
 spoken of Ierusalem, the Catholike
 Romaine Church of God,

FINIS.



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